Coles (E.) Coles Edward angl. amatis

NOLENS VOLENS:

OR,

You shall make LATIN

Whether you Will or No:

Containing the Plainest

DIRECTIONS

That have yet been given on that Subject.

Together with

The Youths visible Bible:

BEING

An ALPHABETICAL COLLECTION (from the whole Bible) of such General Heads as were judg'd most capable of HIEROGLYPHICKS.

Illustrated (with great Variety) in

Four and Twenty Copper Plates:

With the Rude Translation opposite, to the Exercise of those that begin to make Latin.

The Second Edition Corrected.

Præf. Gram. Reg.

Wherefore it is not amiss, if one seeing by tryal an easier and readier way than the common sort of Teachers do, would say what he hath proved, and for the commodity allowed; that others not knowing the same, might by experience prove the like, &c.

LONDON: Printed by *T.D.* for *T.Basset*, and *H. Brome*, 1677.

Printed for T. Basset and H: Brome. 1677

If to the Tongue of Tongues thou hast a mind,
If to the best of Bookes thou art Inclin'd,
Make this thy way, which pleasant is and plain
Affects the Eye and Heart, Instructs the Brain.

F. C.

To The

READER.

Do not intend by this Method of mine to exclude any other, much less the Use of the Royall Grammar: (For who that is Sworn and Licensed, can dispence with his Conscience in this particular?) but in conjunction therewith I lend my helping Hand, to make the Way as plain as possible I can. The Principle I go upon, is that most Rational One of SYNCRISIS; *that is, Comparing of one Language with another. And I call it Rational, because*

it is most Natural. For we see by Experience that Children will take this way whether they are instructed in't or no. And those of us that speak Latin never so well do first translate our Thoughts within our Selves, and then pronounce them, and that in such a measure of fluentness as is proportionable to our practise. In Reason therefore and in order unto that Translation Mental, I think we should begin with this, which is (as one says) Atramental, or with Pen and Ink. This little Treatise may prove advantageous to the Greatest Schools; however it was at first design'd for the Benefit of such Apprentices, and other private persons, as I saw had a mind to Learn the Tongue at Home; or at least, to Recollect what they had in a manner quite Forgotten: and my own Experience assures me, that it will not fail our Expectation.

As for the other Treatise following this, the Usefulness thereof cannot be quest-

questioned by any one that knows with what success the PROVERBS *(and other Things) have for several Impressions been already entertain'd, and what Preparations of the same Kind are still Endeavouring by Able and Experienced Masters.*

The Method in this is the same as in the rest, saving that Verbs are sometimes put in the Infinitive Mood, to distinguish the Conjugation, and save the labour of searching the Dictionary. The Nouns are put in the Nominative Case, except now and then, where the Phrases would have made the Translation over-difficult. The Matter is such as is most agreeable to CHRISTIAN SCHOOLS: *And being adorned with such variety of Pleasant Emblems, it must needs be so much the more delightful to the younger Sort. For the main Design of it is, (according to* HORACE'S Didacticks) *to present you both with Profit and Pleasure in a Dish.*

To the Reader.

But the chiefest thing it pretends to, above the rest, is, the having so plain and Profitable an INTRODUCTION *prefixt: Whereas they still suppose Mr.* WASE'S *Grammar (or some such thing) to go before; Here you do not only Enter your self, but also find Directions for the perfecting of you, in Making and (by consequence) in Speaking Latin.*

These Observations will also assist you much, in the giving of apposite English to your Latin, which is a thing of greater moment than many apprehend. And therefore I intend a more Particular Discourse upon that Subject, if God grant Life and Opportunity to

Your Friend and Servant,

ELISHA COLES.

Nolens

Nolens Volens:

Or,

You shall make Latin, &c.

PART. I.

IN English there are Nine sorts of words, or Nine Parts of Speech, *viz.* An Article, A Noun, A Pronoun, A Verb, A Participle, An Adverb, A Conjunction, A Preposition, An Interjection. *The Parts of Speech.*

The Articles are *A*, *An*, *The*.

But in the Latin Speech there are but Eight, *viz.* A Noun, A Pronoun, A Verb, *&c.* So that there is no Latin for the English Articles *A* and *The*: as An Article, *Articulus*; A Noun, *Nomen*; The Pronoun, *Pronomen*; The Verb, *Verbum*, &c. *A Noun.*

Nomen, which is Latin for a Noun, signifies also a Name; because a Noun is the Name of any thing; as, A Hand, *Manus*; An House, *Domus*; A Master, *Magister*, *&c.* And the name of every thing in the world is a Noun. *A Pronoun.*

Pro signifies *For*, and the Pronouns are those little words that are used for the Nouns; or in stead of repeating the Nouns; as, I, *Ego*; Thou, *Tu*; He, *Ille*; We, *Nos*; Ye, *Vos*; They,

Illi.

Illi. Take notice, that we never use the word *Thou*, but in case of great familiarity or contempt; so that, when we say *You*, to any One body, it is the same as *Thou*, and must be made in Latin by *Tu*; but when we say *You* to more than One, it is the same as *Te*, and must be made by *Vos*.

A Verb. *Verbum* is Latin for a Verb, and a Word; because a Verb is the principal word of all, and signifies to do something; as, to teach, *docere*; to speak, *loqui*, &c.

A Participle. A Participle hath its name from participating or taking part with two other parts of Speech: for the termination is like the Nouns, and the signification like the Verbs.

It comes from a Verb by putting *-ing*, *-ed*, or *-en* to it, as from *amare*, to love, comes *amans* loving, *amatus* loved; and from *frango* to break, comes *frangens* breaking, *fractus* broken. But *-ed*, and *-en*, are commonly shortned into one single *d*, *t*, or *n*; as from *legere* to read, comes *lectus* read (or rather readd) for readed; from *docere* to teach, comes *doctus* taught, for teached; from *occidere* to slay, comes *occisus* slain, for slayen. And there are two sorts more in Latin, which we have not in English, as *amaturus* about to love, and *amandus* to be loved.

Numbers. These four (Noun, Pronoun, Verb, Participle) are the chiefest words in Latin, and they have each of them two Numbers, the Singular and the Plural. The Singular Number speaks but of one, as *Magister* a Master, *ille* he, *docet* teaches, *sedens* sitting: the Plural Number speaks of more than one, as *Magistri* Masters, *illi* they, *docent* teach, *sedentes* sitting, or as they sit.

The

The Nouns in English make the Plural Number end in *s*, and sometimes in *n*; as, one House, two Houses, or Housen, *&c.*

The Verbs (on the contrary) make the Singular only end in *s* for *eth*, as he loves, or loveth, they love. So that, if you should at any time doubt whether the Noun be singular or plural, you may know it by considering the ending of the Verb; as, *Sing.* Man loves, *Plur.* Men love, *&c.*

All regular Verbs in English, (when we speak of the present time) are like this: *Persons:*

Sing. I love, thou loveſt, he or she loves, loveth, or doth love. *Plur.* We love, ye or you love, they love.

Most of the Verbs in Latin (when we speak likewise of the present time) are like one of these four: *amáre* to love, *docére* to teach, *légere* to read, or *audire* to hear.

	1	2	3		1	2	3
Sing.	*Amo,*	*amas,*	*amat,*	Plur.	*amámus,*	*amátis,*	*amant.*
	Doceo,	*doces,*	*docet,*		*docémus,*	*decétis,*	*docent.*
	Lego,	*legis,*	*legit,*		*légimus,*	*légitis,*	*legunt.*
	Audio,	*audis,*	*audit,*		*audímus,*	*auditis,*	*audiunt*

These are called the four Conjugations, and in every one you see six words at length, three for the singular Number, and three for the plural; and they answer those three Persons mentioned before: *Sing.* 1. I, 2. Thou, 3. He or She; *Plur.* 1. We, 2. Ye or You, 3. They.

In English the two first Persons in both numbers are always joyn'd with the same Persons in the Verbs, as *Sing.* 1. I love, 2. Thou loveſt; *Plur.* 1. We love, 2. Ye love: but the

the Latin words are often left out, as *Sing.* 1. *Amo*, 2. *Amas*; Pl. 1. *Amamus*, 2. *Amatis*; for 1. *Ego amo*, I love; 2. *Tu amas*, thou loveſt; *Plur.* 1. *Nos amamus*, we love; 2. *Vos amatis*, ye love. And thus they muſt always agree, whether they be ſet down or no.

But the third Perſon of the Verb belongs not only to that which anſwers it here (*viz.* He or She in the ſingular, and they in the plural) but alſo to every other Noun in the world, number for number; becauſe every Noun is of the third perſon.

I. *The Nominative Caſe before the Verb.*

And that's the meaning of this firſt General Rule for making of Latin, *A Verb Perſonal agrees with his Nominative Caſe in Number and Perſon*: as *Sing.* I read, *Lego*, or *ego lego*; Thou readeſt, *Legis*, or *tu legis*; he reads, readeth, or doth read, *Legit*, or *ille legit*; Who reads? *Quis legit?* The Maſter reads, *Præceptor legit*; The Scholar reads, *Diſcipulus legit*, or any thing elſe in the world, if it be but the ſingular number. And then in the Plural, We read, *Legimus*, or *Nos legimus*; Ye read, *Legitis* or *Vos legitis*; They read, *Legunt*, or *Illi legunt*: The Maſters read, *Præceptores legunt*: The Scholars read, *Diſcipuli legunt*; and ſtill *legunt*, for all Nouns whatſoever of the Plural Number.

Now make theſe Verbs (in the following Examples) agree with their Nominative Caſe.

I ſwim, [Nare]		*We ſwim.*	
Thou ſwimſt,		*Ye ſwim*,	
He ſwims.		*They ſwim.*	
What Quid	*ſwims?*	*Who* Qui	*ſwim?*
Cock Suber	*ſwims.*	*Fiſhes* Piſces	*ſwim.*

I wash, [Lavare]	*We wash,*
Thou washest,	*Ye wash,*
He washes.	*They wash;*
Who } *washes?*	*Who* } *wash?*
Quis	Quinam
Water } *washes.*	*Laundresses* } *wash.*
Aqua	Lotrices
He commands,	*She shines,*
Who commands?	*Who shines?*
The King commands	*The Moon shines?*
Rex jubére.	Luna lucére.
He } *writes*	*Power overcomes.*
Who	Vis vincere.
The scrivener	*Mercy spares,*
Scriba scribere.	Misericordia párcere.
The Conscience knows,	*A Stranger comes.*
Conscientia scire.	Advena venire.

Some Verbs in Latin have another kind of *Verbs Deponents.* ending in every person, like one of these four: *Meditári* to meditate, *verêri* to fear, *labi* to slip, *experíri* to try.

	I	Thou	He
Sing.	*Méditor,*	*meditárũ,*	*meditátur,*
	Vérror,	*verérũ,*	*verétur,*
	Labor,	*láberũ,*	*lábitur,*
	Experior,	*experírũ,*	*experítur.*
	We	Ye	They:
Plur.	*Meditámur,*	*meditámini,*	*meditántur.*
	Verémur,	*verémini,*	*verêntur.*
	Labimur,	*labímini,*	*labúntur.*
	Experimur,	*experimini,*	*experiuntur.*

I pray,	*The Prisoners confess.*
Thou prayest,	Captivi confiteri.
He prayes.	*The guilty suffers.*
Who prays?	Reus pati.
Paul prays.	*A Lapwing lies.*
Paulus precari.	Upupa mentiri.

These

Verbs Passive.

These last are called Verbs Deponent, and are not many: but there are many more of the very same ending and declining, which are derived from the other Verbs in *o*, and are called Verbs Passive; and from thence the way of forming all these Verbs in *or*, is called the Passive Voice, (as the way of forming those in *o*, because most of them are Active, is called the Active Voice.)

In English we have no Passive Voice at all, but instead thereof we joyn the Participle that ends in *d*, *t*, or *n*, with this Verb, *To be*, or *I am*, *e.g. Amári* to be loved, *Docéri* to be taught, *Legi* to be read, *Audíri* to be heard.

	I am,	Thou art,	He is,	
Sing.	*Amor,*	*amáris,*	*amátur,*	loved.
	Dóceor,	*docéris,*	*docétur,*	taught.
	Legor	*légeris,*	*légitur,*	readd.
	Audior,	*audíris,*	*auditur,*	heard.
	We are,	Ye are,	They are	
Plur.	*Amâmur,*	*amâmini,*	*amântur,*	loved.
	Docémur,	*docémini,*	*docéntur,*	taught
	Légimur,	*legímini,*	*léguntur,*	readd.
	Audímur,	*audímini,*	*audiuntur,*	heard.

A Calf is killed	Vitulus necari.
A wild beast is tamed	Fera domari.
Cows are milked	Vaccæ mulgéri.
Losses are lamented	Damna lugéri.
A speech is spoken	Sermo dici.
A Cake is broken	Placenta frangi.
A Field is hedged	Ager sepiri.
Light is perceived	Lumen sentiri.

The Nominati case after the Verb.

When this Verb, *I am*, *Thou art*, &c. is not joyned thus with a Participle, then it is made in

in Latin by *Sum, es,* &c. which with his Compounds) hath a peculiar way of forming by himself: Thus,

[*Ego,*] *sum*,	[*Tu*] *es*,	[*Ille*] *est*,
I am,	Thou art,	He is,
[*Nos*] *sumus*,	[*Vos*] *estis*,	[*Illi*] *sunt*.
We are,	Ye are,	They are.

But *Ego, Tu, Ille,* &c. are not so often left out now as they were before: and the word that follows is (like that which goes before) plainly set down (according to the number) in the first or Nominative Case, (as they call it.) *E.g.*

I am a Man.		Homo.
Thou art a Mouse.		Mus.
He is a Bee.		Apicula.
Who is a Bee?	Quis?	
A Scholar is a Bee.	Scholaris.	
Books are Flowers.	Libri	Flores.
Wisdom is Honey.	Sapientia	Mel.
A Truant is a Drone.	Cessator	Fucus.
A Bird is a Ship.	Avis	Navis.
The Breast is the Prow.	Pectus	Prora.
The Belly is the Keel.	Venter	Carina.
The Wings are Sails.	Alæ	Vela.
The Tail is a Rudder.	Cauda	Gubernacul.

The Nominative Case is also used after this Verb *Fieri*, to be made, to be done, to become, or to becom'n. 'Tis declin'd like *Audio*, thus: *Fio*, I am made, I become, or I am becom'n; *fis*, thou art made or becom'n, *fit*, he is made, &c. Pl. *Fimus, fitis, fiunt.*

I am made a Man.	*He is become a Bee.*
Thou art become a Mouse	*Who becomes a Bee?*
He becomes a Youth.	*Who becomes a Youth?*

A boy becomes a Youth,	Puer Adolescens:
A Youth becomes a Man	Adolescens Vir.
A Man becomes an Old Man.	Vir Senex.
Old men become Boys.	Senes Pueri.

Appellor, &c. The very same is to be done after these Verbs passive, *Appellari, vocari, nuncupari, dici*, to be called; *putari, existimari*, to be thought; *nominari*, to be named; *salutari*, to be saluted; *æstimari*, to be esteemed; *haberi*, to be accounted; *duci*, to be reckoned; and *videri* to seem: *E.g.*

I am called a Man, Thou art called a Mouse, &c.

Thus you see that the Nominative Case commeth before the Verb, and answers to the Question, [*Who?* or *What?*] and also that it follows several Verbs.

The Genitive Case. 2. Besides this Nominative Case, the Nouns in Latin have commonly five other Cases, that is several Changes of their endings (though not alway distinct from one another) which are called *The Genitive, The Dative, The Accusative, The Vocative*, and *The Ablative*.

We have done with the Nominative, and now we'll go over the other five in order.

This Genitive in English has an *s* or *es* added to the Nominative, or else it has the Preposition *of* set before it, as, *The Master's Learning*, or *The Learning of the Master*: (that Apostrophus over the 's, is to distinguish it from the Plural Number.)

But in Latin this Genitive has five terminations. For some Nouns end in *æ* in the singular, and in *-arum* in the Plural, some in *-i* sing. and *-orum* plur. some in *is* sing. and *-um*

-um, or *-ium* plur. some in *ûs* sing. and *-uum* plur. some in —*ei* sing. and —*erum* in the plural. And according to these terminations, they are said to be of the first, second, third, fourth, or fifth Declension.

This Genitive Case singular you'll find after the Nominative in any Latin Dictionary; all the difficulty is in the Genitive plural of the third Declension, which commonly ends in —*um*, but sometimes in —*ium*; and that is either when the Nominative Case singular ends in two or three Consonants, as *Urbs* a City, makes *Urbium* of Cities; or when there are no more syllables in the Genitive than were in the Nominative; as Nom. *Mensis*, Gen. *Mensis*, a Month, Plu. *Mensium*, of Months. This Rule for the present is exact enough.

Having thus found the Latin Genitive, that must answer the English Genitive which has usually this sign *Of* before it, or an *s* added, (as was said before.)

And that's the meaning of that Rule in the Accidence, *The Genitive Case is known by this token* Of, *&c.* Take notice that the word which goes before this *Of*, must be a Noun: For there is another *of*, (after Verbs) which is the same as *from*, or *by*, and is not a token (or sign) of the Genitive Case, but is made in Latin by *a* or *ab*; and another that is the same as *concerning*, which is made by *de*: but *of*, after a Noun, is generally a sign of the Genitive Case, Or, as it is in your English Rules, *When two Substantives come together, betokening diver things, the latter shall be the Genitive Case.* As,

The Mans Eloquence, or, *the Eloquence of the man.*
Who's Eloquence? or, *The Eloquence of whom?*
Cicero's *Eloquence?* or *The Eloquence of* Cicero.
The King is the Father of the Country.
Rex ſum Pater Patria.
The Queen [Regina] *is the Mother* [Mater] *of the Country.*
The Church [Eccleſia] *is the Mother of Chriſtans,* [Chriſtianus.]
The Univerſity [Academia] *is the Mother of Scholars.*
Peace [Pax] *is the Mother of Plenty* [Copia.] *&c.*
The love of Idleneſs is a fault.
Amor otium ſum vitium.
The love of Idleneſs is a blemiſh, [labes.]
The love of Idleneſs is the blemiſh of life, [vita.]
The love of mony is the root of miſchief.
Amor nummus ſum radix malum.
The fear of the Lord is the beginning of wiſdom.
Timor Dominus ſum initium ſapientia.

This Genitive caſe is alſo uſed after theſe Verbs.

Memini, Reminiſcor, Recordor, I remember, *Obliviſcor* I forget, *Miſereor, miſereſco* I pity, *Satago* I am buſie about, *Rerum mearum* my own affairs.

To find the Nominative plural

I ſaid nothing before of the Nominatives plural, becauſe the Declenſions were not yet diſtinguiſh'd: but now you may be able to form them thus:

In the laſt Declenſion they are the very ſame as they were in the ſingular; in the firſt, ſecond, and fourth, they are the ſame as the Gen. ſingular: And in the third Declenſion, the termination *-is* in the Gen. ſing. is turn'd into *-es* in the Nom. plur.

Only remember that all Nouns of the Neuter

ter Gender (which have an *n* set after them in the Dictionary) whether they be of the second, third, or fourth Declension, (for of the first or fifth there are none) such Nouns (I say) make the Nominative plural end in *-a*.

3. Sometimes *ad* and *pro* are Latin for *to* and *for*, as will be seen in the Prepositions, and sometimes *to* is part of a Verb, as *amare* to love; but *to*, *unto* and *for*, before a Noun, are most commonly signs that the Latin word must be put in the Dative case. And that's the meaning of the nex Rule: *The Dative case is known by this token* to, *and answereth to the Question, To whom? or to what?* All manner of Verbs [or words] put acquisitively, that is to say, with these tokens *to* or *for* after them, will have a Dative case. Or, as Mr. *Wase* has it, *To and for [the use of another] are tokens of the Dative case.* *The Dative case.*

This Dative case may be found out by the five Declensions, that is, the five sorts of Genitive cases spoken of before. For the first ends in *e* in the sing. (as the Genitive did) and *-is* in the plur. the second ends in *-o* sing. and *-is* plur. the third ends in *-i* sing. and *-ibus* Plur. the fourth ends in *--ui* sing, and *--ibus* plur. the fifth in *--ei* sing. and *--ebus* in the plur. There is no difficulty here, save that instead of *--is* in the first Declension, there's two or three words that end in *--abus*? as *Filia*, *Nata*, a Daughter; *Dea*, a Goddess; *Mula*, a She-Mule; *Equa*, a Mare; *Liberta*, a Freed Woman; *Anima*, a Soul; *Asina*, a She-Ass; *Domina*, a Mistress: Dat. *Filiabus &c.* to distinguish them from their Masculines, *Filius*, *Natus*, a Son, *Deus* a God, *&c.*

And in the fourth Declension a few make the

Dative plural in --*ubus*; as, *Arcus* a Bow, *Artus* a Joint, *Partus* a Birth, *Portus* a Port, *specus* a Den, *Tribus* a Tribe, and *Veru* a Spit; which is not declin'd in the singular number at all. However, the words in these Examples are all regular.

A Hat is	fitted to the	*Head.*	Gallerus	*accommodari*	Caput.
A Band is		*Neck.*	Collare		Collum.
A Doublet is		*Lack.*	Diploïs		Tergum.
Gloves are		*Hands*	Chirotheca		Manus.
Boots are		*Legs.*	Ocrea		Tibia.
Shoes are		*Feet.*	Calceus.		Pes.
Feathers are	*for a covering to the*	*Birds.*	Pluma	*ſum integumentum*	Avis
Scales are		*Fiſhes*	Squama		Piſcis
Wool is		*Sheep*	Lana		Ovis.
Clothes are		*Skin*	Veſtis		Cutis
The Skin is		*Body*	Cutis		Corpus
The Body is		*Soul*	Corpus		Anima.

This Dative is alſo uſed after certain particular Verbs, when in Engliſh the ſigns are not expreſt, *viz. Adulor, blandior* I flatter, *credo* I believe, *dominor* I maſter, *faveo* I favour, *impero* I command, *indulgeo* I indulge, *minor* I threaten, *medeor* I heal, *noceo* I hurt, *opitulor* I help, *parco* I ſpare, *pareo* I obey, *placeo* I pleaſe, *preſum* I profit, (and the other compounds of *ſum*) *reſpondeo*, I anſwer, *ſervio* I ſerve, *ſuadeo* I perſwade, and a few more: Beſides thoſe compounded with *bene, male, ſatis, præ, ad, con, ſub, ante, poſt, ob, in*, and *inter*.

The Accuſative Caſe

4. As the word that comes before a Verb is ſtill the Nominative caſe, ſo the word that follows any Verb (except thoſe already excepted, and thoſe that ſhall be mentioned in the ſixth Rule) muſt be put in the Accuſative Caſe

Case. And that's the meaning of the next Rule, *The Accusative Case follows the Verb, and answers to the Question whom or what*, &c. Or (as in Mr. *Wase*) *A Noun following a Verb is of the Accusative Case.*

You may find out this Accusative case thus: Sometimes it is the same as the Nominative was, and that is, when the word is of the Neuter Gender (mark'd in the Dictionary with *n.g.*) for all Nouns of the Neuter Gender have the Nominative, Accusative, and Vocative alike. The rest are known by the five Declensions: for the first ends in *-am* in the sing. and *-as* in the plur. the second in *-um* sing. and *os* plur. the third in *-em* sing. and *-es* plur. the fourth in *-um* sing. and *-us* plur. the fifth in *-em* sing. and *-es* plur. All the difficulty is in the third, where some words (instead of *-em*) make *-im*, whereof the principal are these: *Vis* violence, *ravis* hoarsness, *tussis* the cough, *sitis* thirst, *amussis* a Carpenters Rule, *buris* the Plough-tail, *pelvis* a Bason *securis* an Ax. 'Tis true there are some more that end either in *-em* or in *-im*, but therefore if you turn them into *-em*, you do well enough. Now practise upon these Examples.

Rest	*follows*	*Labour*	Quies	*excipere*	Labor
Reward		*Work*	Merces		Opus
Harvest		*Seed time*	Messis		Sementis
The Prize		*The Race*	Palma		Cursus
Death		*Life.*	Mors		Vita
A Hatter	*sells*	*Hats.*	Pileo	*véndere*	Pileus
A Shoemaker		*Shoes.*	Sutor		Calceus
A Stationer		*Books.*	Bibliopóla		Liber.
A Baker		*Bread.*	Pistor		Panis.
A Butcher		*Flesh.*	Lanius		Caro.

Verbs Active or Transitive. Observe that all those Verbs that have (or may have) an Accusative Case thus after them, they are called Verbs Transitive, or Verbs Active, and therefore 'tis said in the English Rules, *Verbs Transitives are all such as have after them an Accusative Case*, &c.

Verbs Neuter. But when you cannot put this case after them, without making of it Nonsense, then they are called Verbs Neuter.

Now in English it often happens that the same Verb is both Active and Neuter, when in Latin they are two distinct Verbs. But the Verb Active is known from the other (as I said before) by having a Case after it *E. g. The Gun breaks : Breaks* has no Case after it, and therefore 'tis a Verb Neuter, and in this sense *crepare* is Latin for *to break*. But when I say, *The Gun breaks a Gate*, there's a Case follows it, and therefore 'tis a Verb Active, and must be made in Latin by *frangere*.

The King rules	Rex regnare.
The King rules the People	Rex régere populus.
The Wood burns	Lignum ardére.
Fire burns the Wood	Ignis urere Lignum.
Wax melts	Cera liquéscere.
Fire melts the Wax	Ignis liquefácere Cera.
Clay hardens	Lutum obduréscere.
The Sun hardens the Clay	Sol indurare Lutum.

Sometimes this Accusative happens to come after a Verb Passive, as *Doceor Musicam*, I am taught Musick; and the reason is, because the Verb Active may have two Accusative cases after it, as *Docet me Musicam*, he teaches me Musick.

Those

Those Verbs that govern any other Case than this, are reckoned up under that particular case. And as all Verbs do not govern an Accusative Case, so neither do all Accusative Cases follow a Verb. For sometime they are governed of Prepositions, which are therefore said to serve to the Accusative Case, and they are these that follow.

Ad to, *adversus* against, *ante* before, *apud* at, *cis*, *citra* on this side, *circa circum* about, *contra* against, *erga* tow'rds, *extra* without, *infra* beneath, *inter* between, *intra* within, *juxta* near, *ob* by reason of, *penes* in the power of, *per* thorow, *pone* behind, *post* after, *præter* besides, *prope* nigh, *propter* because of, *secundum* according to, *supra* above, *trans* on the further side of, *ultra* beyond, *versus* tow'rds. *Prepositions that govern an Accusative Case.*

A Scholar comes to School	Scholaris venire ad Schola.
Hercules *fights against a lion*	*Hercules* pugnare adv. Leo
No man is happy before death	Nemo sum beatus ante mors.
Scholars tarry at School	Schol manere apud Schol.
Dover *is on this side the Sea*	*Dubris* sum citra mare.
Grass grows about the mountain	Herba crescere circa mons.
Fishes swim against the stream	Piscis natare contra fluentum.
The King is kind tow'rd the people.	Rex sum clemens erga populus.
A Sword, without the scabbard, glisters.	Gladius, extra vagina, nitére.
The nose stands out beneath the forehead	Nasus extare infra frons.
Anger arises between Gamesters.	Ira nasci inter aleator.

The heart pants within the breast.	Cor palpitare intra pectus.
The Book lies near the Scholar.	Liber jacére juxta Schol.
Reward is bestow'd by reason of Diligence.	Præmium impertiri ob diligentia.
Punishment is in the power of the Master.	Pœna sum penes Præceptor.
Souldiers march thorow the streets	Miles gradi per platea.
The Servant goes behind the Master	Famulus incedere pone Dominus.
The Dog follows after the Servant.	Canis sequi post Famulus.
I buy Paper beside Books.	Emere Charta præter Libri
The River is nigh the City.	Amnis sum prope Urbs.
Wormwood is drunk because of the Worms.	Absynthium bibi propter Lumbricus.
Death is expected according to Nature.	Mors expectari secundum Natura.
The Clouds fly above the Trees	Nubes volitare supra Arbor
Calais *is on the other side of the Sea.*	*Calesum* sum trans mare.
John *baptized beyond* Jordan.	*Johannes* baptizare ultra *Jordanis.*
The Bird flies tow'rd the nest.	Avis volare versus nidus.

The Vocative Case. The Vocative Case is so called from *Vocare* to call, and is usually joyn'd with this Interjection O, (which is the same in Latin as it is in English. Because, when we call or speak to any one, we commonly say, O such a one. But it is very often left out, both in Latin and in English. Yet, whether it be expreſt or not, when we call or speak to any person. or any thing else, the word must be put in this Vocative Case, and this is the meaning of that Rule,

Rule, *The Vocative Case is known by calling or speaking to*, &c.

Now when you once know the Nominative Case, this Vocative is easily found out. For in the Plural Number of all the five Declensions, it is the very same as the Nominative. And in the singular Number it is the same as the Nominative in the first, third, fourth, and fifth Declension: Only in the second Declension singular it differs sometimes from the Nominative, but not always. For when the Nominative Case of the second Declension ends in *-ir*, as *vir* a man, in-*er*, as *Magister* a Mater, or in-*um*, as *Regnum* a Kingdom, then the Vocative is also the same as the Nominative. But when the Nominative ends in-*us*, as *Dominus* a Lord, then in the Vocative *us* is turn'd into-*e*, as Voc. *O Domine*, O Lord. Yet *Deus* God, makes *O Deus*. And when any proper name of a man ends in-*ius*, then in the Voc. *-us* is quite thrown away, as *Georgius George*, makes *O Georgi*. And so *Filius* a Son (though it be no proper name) ends in-*i*, and so doth *meus* mine, as *O mi Fili* O my Son!

The Ablative Case.

6. The Ablative Case is always governed of some Preposition or other. Now these Preposition that serve to the Ablative Case, are these that follow:

Prepositions that govern an Ablative Case.

A, *ab* from or by, (the difference between these two is, that *A* is set before words that begin with a consonant, and *ab* before such as begin with a Vowel) *absque* without, *coram* before, (in the presence of) *cum* with, *de* of, (concerning) *ex* or *e* out of, the difference is the same as was between *a* and *ab*) *præ* before, (in comparison of) *pro* for, *sine* without, *tenus* as far as, (or up to) which last is put after the Case,

Case, and is also joyn'd to Plural Genitives of the third Declension.

The forming of this Ablative is not very hard. For in the Plural number it is the very same as the Dative: and in the Singular Number it ends in the first Declension in *â*, the second in *-o*, the third in *-e*, the fourth in *u*, the fifth in *-e*. Only in the third Declension (instead of *-e*) there are some words end in *-i*; and they are those which (instead of *em*) made *-im* in the Accusative Case, and Neuters in *-al*, *-ar*, and *-e*, as *Vectigal* Tribute, *Calcar* a Spur, *Mare* the Sea, &c. Abl. *Vectigâli*, *Calcâri*, *Mâri*.

But before we proceed to the Examples (because we are just at the end of these Declensions) let us here take in the Pronoun Substantives, *Ego*, *Tu*, *Sui*.

Pronoun Substantives.

Nom. *Ego* I.
Sing. Gen. *Mei* Of me.
Dat. *Mihi* To me.
Acc. & Abl. *Me* me.

Nom. & Acc. *Nos* We or Us.
Plur. Gen. *Nostrûm* (or *Nostri*) Of us.
Dat. & Abl. *Nobis* To or by us.

Nom. & Voc. *Tu* Thou.
Sing. Gen. *Tui* Of thee.
Dat. *Tibi* To thee.
Acc. & Abl. *Te* Thee.

Nom. Acc. & Voc. *Vos* You.
Plur. Gen. *Vestrûm*, or *Vestri*, Of you.
Dat. & Abl. *Vobis* To or by you.

Sing. & Plur. Nom.
Gen. *Sui* Of himself, or of themselves
Dat. *Sibi* to himself, or to themselves.
Acc. & Abl. *Se* [By] himself or themsel-

Now-

Now suit these words to every one of the foresaid Prepositions; as *à me* from me, *à nobis* from us or by us, &c. Only *cum* (though it be set before other words) is to be set after these, and also joyned to them; as (instead of *cum me*) *mecum* with me, *&c.*

Observe, That *me, te, se,* are both the Accusative and Ablative case; and so there are some Prepositions that serve as well to the one as the other Case, *viz.* these five that follow: *Clam* without the knowledg of, *sub* and *subter* under, these govern indifferently an Accusative and Ablative, though most commonly an Ablative. *Super* for *concerning*, governs an Ablative case, for *upon* an Accusative. *In*, the same in English, governs an Ablative case, but in any other signification (as *into, towards, upon, against*, &c.) it governs an Accusative. Some smaller Niceties are here and elsewhere omitted, till by practice of these the Judgment be more confirmed.

Prepositions that govern both an Accusative and an Ablative Case.

The son playes without the Fathers knowledg:
Filius ludo clam Pater.

Apples *Pears* *Plumbs* *Cherries*	lie under	*Apple-* *Pear-* *Plumb-* *Cherry-*	*Trees.*

Malum Pyrum Prunum Cerasum	jaceo sub subter	Malus. Pyrus Prunus. Cerasus.	

Men *Horses*	*lie upon*	*Beds* *straw*	Homo Equus	cubare super	Lectus stramen	

The

The Father	*entreats*	*The Son*	Pater rogare
The Son	*concerning, or for*	*The Father*	super Filius
The Lord Mayor is in	*the city*	D.Prætor sum	in Urbs.
The King comes into		Rex venire	

Prepositions often omitted:

Take notice also, that many of those Prepositions that serve to the Ablative case, are often omitted in Latin; and that's the reason why it is said, *The Ablative Case is commonly* (not always, but commonly) *joyn'd with Prepositions serving to the Ablative Case.* And therefore 'tis added, that *in, with, through, for,* &c. are signs of the Ablative case; because the Latin words for these Prepositions are so often left out.

Sometimes there is no Preposition exprest, either in English or Latin: and that happens mostly after these Verbs: *Careo, egeo, indigeo,* I want, *vescor* I eat, *fruor, potior* I injoy, *fungor* I discharge, *utor* I use Yet sometimes they are rendred by such Englishes as do include the Preposition, as *To stand in need of, to feed upon, to make use of,* as (in French) *se servir de,* who (for our *enjoy*) say also *jouir de,* &c.

With

Cum (with) doth sometime signifie company, as *vade mecum* go along with me; and sometimes it is the sign of some Instrument or manner of doing, as to smite with the fist, to kill one with a Sword, with a fright, &c. Now in the first sense it is to be exprest (as before) but in the second sense never; only the word is barely put into the Ablative case: as,

A Barbar shaves with a Razor	Tonsor rádere Novácula
A Taylor sews with a Needle	Sartor súere Acus.
The Body is nourished with bread	Corpus nutriri Panis.

The

The heart is fed with Learning	Cor pasco Doctrina.
A Ship is steered with an Helm	Navis gubernari Clavus.
The Tongue is govern'd with wisdom	Lingua compesci Prudentia.

You'll read sometimes of an Ablative case put absolute, which wants a little explaining: Absolute signifies that which wants nothing, which does not depend on, or is not governed of any thing else. And we have seen already what every Case doth generally depend upon, *viz.* *The Ablative Case put absolute.*

1. The Nominative Case either comes before a Verb, or else belongs to another Nominative Case that doth.

2. The Genitive Case is always (in a Latin construction) the latter of two Substantives.

3. The Dative Case is alwayes put acquisitively, to or for the use, benefit or damage of some person or thing.

4. The Accusative Case either follows a Verb (or Participle) or is govern'd of a Preposition that serves to that Case.

5. The Vocative Case is properly governed of nothing, though it be commonly joyn'd with an Interjection.

6. The Ablative Case is always govern'd of some Preposition that serves to the Ablative Case.

So that the Vocative seems to be most absolute. But I say, That every one of these Cases are sometimes put alone, without that word which governs them, or on which they do depend: As,

1. *Jesus of Nazareth King of the Jews*: i.e. *This is Jesus of Nazareth*, &c.
2. *St. Peter's Cornhill*: i.e. *St. Peter's Church of or in Cornhill.*

3. *To the Unknown God:* i.e. *This Altar is dedicated to the Unknown God.*
4. *Silence in the Court:* i. e. *Keep silence,* &c.
5. *Adam! where art thou?* For, O *Adam!* &c.
6. *Depart the City:* i.e. *From the City. I'll do it next week:* i. e. *In the next week,* &c.

And in Latin these omissions are by far more frequent than in English: And therefore they are either all put absolute, or (rather) none at all. For in that which they call the Ablative Case Absolute, the Prepositions that are then understood, are *Cum*, *Sub*, or *A*. But because those phrases are seldom or never (nay, cannot indeed be) answered *verbatim* by the English, (though our Idiome be commonly distorted to serve that vulgar Errour) and because they are always accompanied with Participles, (which are not yet sufficiently explain'd) therefore this matter must be laid aside for the present, and re-assumed anon.

Then and *than.*

These two English words *Then* and *Than*, art oftimes confounded; but the true difference is this, *Then* signifies at that time, or therefore, and is made accordingly by *tum* or *ergo*: but *Than* is always used in comparing things together; as, *A good Name is better than Riches, sweeter than Honey*, &c. And this is made two several wayes in Latin; either by *quam*, which causes no alteration at all in the words following; or else by *præ*, which governs an Ablative Case. But this *præ* (after a noun of the comparative degree) is so seldom expreft, that we ought not to imitate it, but only put the word following in the Ablative Case. And there-

therefore it is added among the signs of the Ablative Case ——— *And* than *after the Comparative Degree.*

But before we propound the examples of this kind (or the Ablative Case Absolute) we must first explain the nature of Adjectives, their declining, comparing, and agreement with their Substantives.

No-

Nolens Volens:

Or,

You shall make Latin, &c.

PART. II.

1. *Substantives and Adjectives*

I Have told you that a Noun is the Name of a Thing. But this word Thing has a double signification: for either it signifies the very Sustance, Essence, and Being of the thing it self, as a Spirit, a Body, Pitch, Snow, *&c.* Or else it signifies some Accident or quality belonging to that thing; as, A Good Spirit, a Great Body, Black Pitch, White Snow, *&c.*

Now those Nowns that signifie the Substance and being of the things themselves, are from thence called Nouns Substantive (of which sort are all those that are made use of in the former examples.) And those that signifie those Accidents or Qualities belonging to those things, are called Nouns Adjective. Because, as they cannot possibly have any being of themselves, but must be in some subject or other, so the

the Nouns that signifie those Accidents or Qualities are always added or joyn'd to some Substantive or other (if not exprest, yet understood) as there is no Good, or Great, Black, or White, *&c.* of themselves, without belonging to something or other: so we never say, A Good, a Great, a Black, or a White, without adding to them Spirit, Body, *&c.* or something else, to which the foresaid Qualities do belong. And this is the meaning of standing and not standing by it self, in the beginning of the Accidence.

Again, As these Adjectives are alwayes joyned to some Substantive, so they must also agree with them: *i.e.* Look what Number, Case, and Gender the Substantive is, of the same Number, Case, and Gender must the Adjective be. *Their agreement.*

In English ('tis true) our Adjectives (except *this* and *that*, pl. *these* and *those*) have no such alteration of Number, Case, and Gender, but remain alwayes the same: as, *a good Man, a good Woman, good Men, good Women, a good man's House, &c.* But the Latin word for *good* is changed into *bonus, bona, boni, bonæ,* &c. according to the Number, Case, and Gender, as the Substantive is of, with which it must agree.

The Numbers and Cases of Nouns Substantive have been already explained; their Genders follow.

Gender is as much as to say Sex, or Kind; whereof properly there can be no more than two, *viz.* first *Masculine*, from the Latin word *Mas*, which signifies a Man, and also the Male or He of any Creature, as a Horse, a Bull, a *Genders of Substantives.*

Cock, &c. And secondly, *Feminine*, from *Femina*, which signifies a woman, and also the Female or She of any Creature, as a Mare, a Cow, a Hen, &c. And those things that are distinguished thus by Nature, must in like manner be distinguished in all Languages whatsoever. As for other things that have no Life, and so cannot have any difference of Sex, they should be Neuter, *i.e.* neither, Masculine nor Feminine. And thus it is in English, saving that we say, He or She also of some things without Life, which have a motion either natural, (as the Planets) or artificial, (as the Ships at Sea) which somewhat resembles Life. But in Latin the Neuters are nothing near so many. For (besides those things that are distinguished by Nature) they reckon amongst the Masculines and Feminines a world of other things, that have neither Life nor Motion. Hence arises that difficulty in finding out the Gender of the Latin words. But until the Rules are learn'd from Grammar (either by their Termination, Declension, or increase of the Genitive case) in the mean while (I say) you need not trouble your selves any further, than to consult the Dictionary, where you will find the Gender of every word expressed by the first letter *m.f.* or *n.* Sometimes indeed you'll see a *c.* for Common, as *Parens*, c. A Father or Mother. &c. or a *d.* for doubtful, as *Dies* d. A day, &c. But the meaning is this, Those words that are set down for Commons, are Masculine when they signifie the Male, and Feminine when they signifie the Female: As *Parens* for a Father is Masculine, and for a Mother, Feminine; and so of the rest. But the Doubtfuls may be taken

ken and us'd indifferently, ether as Masculines or Feminines.

So much for the Numbers, Cases, and Genders of the Substantives. But before we can joyn the Adjectives to them as we ought, we must also understand their Numbers, Cases, and Genders in like manner.

Their Numbers and Cases are known by their Declining, and that is according to the Declining of the Substantives mentioned before: As thus: *Numbers and Cases of Adjectives.*

You will see in the Dictionary, whether the Adjective have one, or two, or three words in the Nominative Case. Now when there is but one or two words in the Nominative Case, they are declined after the third Declension of the Substantives: But when there are three words in the Nominative Case, then the first and third are after the second Declension, and the second word is after the first Declension of the Substantives.

See the Examples in the Accidence:

1. Of *Felix,-icis* happy; to which refer the Pronouns *nostras* on our side, *vestras* on your side, Genit. *Nostratis*, &c. and the Participles of the present Tense, as *amans,-antis* loving.

2. *Tristis & triste*, sad.

3. *Bonus,-na,-num*, good: to which refer the Pronouns, *meus* mine, *tuus* thine, *suus* his, her or their (from *sui*, which is both singular and plural) *noster* our, *vester* your; and the rest of the Participles, as *doctus* taught, *lecturus*, about to read, *audiendus* to be heard. Only remember that some of this last sort do irregularly make

the Genitive singular in *-ius*, and the Dative in *-i*, *viz.*

Unus one, *totus* whole, *solus* alone, *ullus* any, *nullus* none, *álius* another, *alter* the other, *uter* whether of the two, *uterque* both, *neuter* neither. Genit. *Unius*, *totius*, *solius*, *ullius*, *nullius*, *alius*, *altérius*, *utriúsque*, *neutrius*. Dat. *Uni*, *toti*, *soli*, *ulli*, *nulli*, *alii*, *alteri*, *utri*, *utrique*, *neutri*, &c.

To which may be added the rest of the Pronouns, as, *Ipse*, *-sa*, *-sum*, he himself, she herself, it self. Gen. *Ipsius*, Dat. *Ipsi*, &c.

Ille, *-la*, *-lud*, he, she, that. Gen. *Illius*, his, hers, of him, of her, of that, thereof. Dat. *Illi*, *&c.*

Iste, *-ta*, *-tud*, the same as *Ille*, (but not so emphatically) Gen. *Istius*, Dat. *Isti*, *&c.*

Is, *ea*, *id*, the same, as *Ille*: Gen. *Ejus*, Dat. *Ei*, &c.

Idem, *eadem*, *idem*, the same man, woman, or thing: Gen. *Ejusdem*. Dat. *Eidem*, *&c.*

Qui, *quæ*, *quod*, Who or which, Gen. *Cujus*, whose, of whom, whereof: Dat. *Cui*, *&c.*

Quis, *quæ*, *quid?* who or what? Gen. *Cujus*, *&c.*

Hic, *hæc*, *hoc*, he, or this, Gen. *Hujus*, Dat. *Huic*, *&c.*

The word *Unus* (mentioned but now) induces me to add a word or two more of the other Nouns of Number.

Duo Two, is thus declined:

Nom. & Voc. *Duo*, *duæ*, *duo*,
Accusat. *Duos*, *duas*, *duo*.
Gen *Duorum*, *duarum*, *duorum*.
Dat. & Abl. *Duobus*, *duabus*, *duobus*.

So *ambo* both:

Nom.

Nom. Accus. & Voc. *Tres & tria.*
Gen. *Trium.*
Dat. & Abl. *Tribus*, Three.

Quatuor Four, *Quinque* Five, and the rest, are not declined at all, but remain the same in every Case, till you come to *Ducenti, -tæ, -ta*, Two hundred, *&c.*

Now the Gender of the Adjectives is easily known by this following Rule, *viz.* where-soever the Adjective has but one word, (whether it be in the Nominative, or any other case) that one word is of all three Genders: *i. e.* it may be joyn'd to a Substantive of any Gender whatsoever. But where there are two words, there the first is either Masculine or Feminine, and the second is Neuter. And where there are three words (in any case) the first is Masculine, the second is Feminine, and the third is Neuter. *Their Gender.*

These things considered, there can be no difficulty now in suiting the Adjective to the Number, Case, and Gender of its Substantive.

As for Example:

This Man is tall	Hic Vir sum altus.	*Examples of this second Concord.*
This Woman is low	Hic Mulier sum humilis	
This stone is round	Hic Saxum sum rotundus	
This Book is new.	Liber, novus.	
This Paper is white.	Charta, albus.	
This Ink is black.	Atramentum, ater.	

A sweet perfume
A pleasant Picture } *delights* { *the Nostrils,*
A melodious Lute *the Eyes.*
Generous Wine *the Ears.*
the Palate.

Suavis Suffimentum	oblectare	Naris.
Pulcher Pictura		Oculis.
Canorus Cithara		Auris.
Generosus Vinum		Palatum.

'Tis best in Latin to put the Substantive before the Adjective.

The soft heart pants within the broad Breast.
Mollis Cor palpitare intra latus Pectus.

Warm Furs are brought from cold Countrys.
Calidus Pellis afferor à frigidus Regio.

The Relative Qui. Amongst these Adjectives the most refractory is the Relative *Qui*, which, or that; because the Substantive (wherewith it should agree) is so frequently omitted both in English and in Latin. Sometimes (indeed) it is expreſt, as *Urbs est vestra, quam* [*Urbem*] *ego statuo: The City is yours, which* [*City*] *I build.* Ukra eum locum, quo in loco Germani consederant; *Beyond that place, in which place the Germans were set down.* Sometimes this is needful to avoid ambiguity. But whether it be expreſt or no, the Relative is alway supposed to be between two such Substantives of the same kind, and to agree with the last as other Adjectives do) in Case, Gender and Number.

But if it be not expreſt, you'll say, *How shall I know the Case, Gender, and Number?*

I answer, The Gender and Number must needs be the same as that which is expreſt; all the difficulty lies in discovering the Case. The Genitive, Dative, and Ablative Cases will be known by the Termination, Signs, or Prepositions in English (*of, to, for, in*, &c.) the hardest distinction will be between the Nominative and the Accusative, because they have both the same

same signs, and both are here set before the Verb. Take notice therefore, that when the Relative comes immediately before the Verb, and there's nothing at all between them, then it is to be the Nominative Case; but if there be any thing between that and the Verb then that other thing is the Nominative case to the Verb, and the Relative (though it stand before it, (yet) is to be such case as the Verb should have after it, which (as was said in the first Part) is generally the Accusative.

Some Examples will make it yet more plain:

What buys Apples?	Quid émere pomum?
Farthings buy Apples	Quadrans.
What do Boys lose?	Quid Puer pérdere?
Boys lose Farthings	Quadrans.
The Coiner coins farthings, Monetarius cudere	*Which buy Apples.* / *Which the Boys lose.*
Printers print Books	*which delight the Scholars.* / *which Scholars read.*
Typographus imprimere liber	qui delectare Scholaris. / qui Scholaris legere.

Idleness consumes the wealth which labor gets.
Ignavia consumere opulentia qui labor parere.

The Shepherd feeds the flock which feeds the Shepherd.
Pastor pascere grex.

2. In the Rule for the Ablative Case was made mention of the Comparative degree. Nouns are said to be compared, when their accidents (of quantity or quality) are compared with the accidents of others. And because Adjectives only signifie these accidents, therefore only Adjectives can be compared

The Degrees of Comparison.

Our English Adjectives (though they are not declined, yet they) are compared, and that two manner of waies: First, by prefixing the signs *more* and *most*, as, Pious, more Pious, most Pious; or Secondly, by adding the terminations *-er* and *-est*, as hard, harder, hardest. Just so it is in Latin; for those Adjectives that end in *-eus*, *-ius* or *-uus*, are in like manner compared by Signs, as, *pius*, *magis pius*, *maxime pius*, &c. but the rest by terminations after these Examples.

Positive,	Comparative.	Superlative.	
Durus,	*Durior*,	*Durissimus*,	hard.
Utilis,	*Utilior*,	*Utilissimus*,	profitable.
Felix,	*Felicior*,	*Felicissimus*,	happy.
Pulcher,	*Pulchrior*,	*Pulcherrimus*,	fair.

And so all others of like terminations, saving that two or three that have *l* before the termination *-is*, make the Superlative end in *-illimus*; as;

Facilis,	*Facilior*,	*Facillimus*,	easie.
Humilis,	*Humilior*,	*Humillimus*,	humble.
Similis,	*Similior*,	*Simillimus*,	like.

Some few are very irregular, as having the sense and meaning rather than the words themselves compared: *viz.*

Bonus, *Melior*, *Optimus*, Good, better, best.
Malus, *Pejor*, *Pessimus*, Bad or evil, worse, worst.
Magnus, *Major*, *Maximus*, Great, -er, -est.
Parvus, *Minor*, *Minimus*, Little, less, least.

The Positive and Superlative are declin'd alike; but the declining of the Comparatives is omitted in the common Accidence, which should be thus:

Sing.

Sing. Nom. *Durior & durius*, Gen. *Duriori*, &c. *Declining of Comparatives.*

Plur. Nom. *Duriores & duriora*. Gen. *Duriorum*, &c. The rest like *Felix*.

The Rule for the Gender is the same with the rest; that where there is but one word, it is of all three Genders, and where there is two, the first is Masculine and Feminine, and the other Neuter.

These things being premised, it will be easie to understand (as was hinted before) how *Than* after the Comparative degree, is a sign of the Ablative Case. *Than after the Comparative degree.*

As for Example

Wisdom is more pretious than the most pretious (Jewel.

Sapientia sum pretiosus——— ———Gemma.

The Sun is brighter than the brightest Star.

Sol sum clarus——— ——Stella.

The broadest rivers are narrower than the narrow-(est Seas.

Amnis latus sum angustus———fretum.

The narrowest Seas are broader than the broadest (Rivers.

What is { *sweeter* / *stronger* } *than* { *Honey?* / *a Lion?* }

Quid sum { dulcis Mel? / fortis Leo? }

A living Dog is better than a dead Lion.

Canis vivus sum bonus Leo mortuus.

Præstare (to be better than) has usually a Dative Case.

3. I have (in the beginning) declared the nature

The Construction of Participles.

ture of a Participle, with the several kinds, their Cases, Genders, and Numbers among the other Adjectives, and (in like manner) their agreement with Substantives. So that now we may freely pass to the further illustration of those things by Examples, as also of the Cases which are to follow them. For as Participles are in some things like Nouns, so in other some like Verbs, *viz.* in the Consignification of time, and also in the governing of such Cases after them as the Verbs do, from whence they are derived. From the Latin word *tempus* (time) comes the French word *temps*, which we render corruptly (yet more in writing than in speaking) tense. Hence from the signification of the time present, past, and to come, they divide the Participles into those of the Present tense, Preter tense, Future in-*rus*, and Future in-*dus*. Though (as was said before) we have only, the two first in English; the two last being alwaies exprest by us periphrastically. As for the government of their Cases, we must call to mind what Verbs they were which had after them a Genitive Case, and what a Dative, Accusative, two Accusatives, or Ablative. For all the Participles of those Verbs, when they have any case at all after them, will have it such a one as the Verb it self should have. I make no mention of the Nominative, because whatsoever follows any of those Verbs, or their Participles, will alwayes belong to that which went before them, and so must be put in the very same Case. But those Verbs whose Participles govern any Case at all, must needs be Transitive, (either Active or Deponent) and never Neuter nor Passive, except the Active may have

two

two Accusatives. I shall therefore insist on that Case only, which generally and properly follows Verbs and Participles, *viz.* the Accusative.

A valiant Souldier managing a Sword obtaineth praise.
Miles strenuus tractans Gladius obtinêre laus.
The hand of a Clerk handling a Pen is nimble.
Manus Clericus tractans penna sum agilis.
Money is prepayed for a Printer printing good Books.
Pecunia paror Typographus imprimens liber bonus.
I love a Gardener planting young Trees.
Amare Hortulanus plantans Arbor tener.
O excellent Lawyer pleading a just Cause!
O præclarus Causidicus agens causa justa!
For a Physician prescribing wholesome Medicines.
Pro Medicus præscribens Pharmacum salubris.

Though Passive Participles can have no Case, yet Participles of the Preter tense that come from Active Deponents, may; As,

A Child having followed the Butterflies is weary.
Puer sectatus papilio sum defessus.
The Scholar having spoken filthy words is beaten.
Discipulus loquor verbum obscenus cædor.

A Participle of the future in *-rus* is variously rendred in English, as in these Examples following.

A

A Barbar being to shave a beard	*buyes*	*a Razor.*
A Carpenter going to square Timber		*an Ax.*
A Sawyer about to saw Boards		*a Saw.*
A Clothier ready to make Clothes		*Wooll.*
A Scholar being ready, or about to get Wisdom		*Books.*

Tonsor rasurus barba	*emere*	Novacula.
Faber quadraturus materia		Ascia.
Sector serrâ-secturus tabula		Serra.
Pannificus facturus pannus		Lana.
Scholaris quæsiturus sapientia		Liber.

Gerunds and Supines.

Gerunds and Supines also govern the Case of their Verbs, but the Supines are reserved till we speak of the Infinitive Mood.

The use of the Gerunds will be discovered by observing their Signs, and remembring that they are properly the Genitive, Ablative, and Accusative Cases of the Participle in *-dus*. Our English Tongue is an utter stranger unto Gerunds; but those Englishes that are usually appropriated to them, are made after two manner of wayes.

First, by putting the word that follows them into such a Case as the Verb governs: as,

The desire of	*eating fish*	*increased by*	*eating Fish.*
	drinking beer		*drinking wine*

Cupiditas	edendi caro	augeor	edendo piscis.
	bibendi cervisia		bibendo vinum.

The

The Practice of	*writing* Letters	*makes Boys active at*	*writing words.*
	reading Sentences		*reading Books.*
	dressing Babies, makes Maids active at dressing Children.		

Usus	scribendi litera	facere puer promptus ad	scribendũ vox.
	legendi periodus		legendũ liber.
	ornandi pupa facio puella promptus ad ornandum Infans.		

Or secondly, The Participle remaining an intire Gerundive Adjective (as they call it) the word that follows must be put into such case as the foregoing sign requires, and the Participle made to agree therewith (like another Adjective) in Case, Gender and Number: as, *Cupid. edendæ carnis aug. edendis piscibus*, &c.

The Ablative Case absolute.

The Participles being so much explained, we shall now more easily comprehend the Ablative case put absolute, if we also reflect on what was said before of the same subject. To say that absolute Sentences are put in the Ablative Case, is absolute Nonsense, or (at best) unintelligible to young beginners. And to say, *The King coming, the Enemies fled*, this also is Nonsense, and wants the Authority of approved English Writers. But as it is said that such Ablatives may be resolved by *dum, cum, si*, &c. so I say they must of necessity be alway so expounded by him that will speak true English, *When the King came, or was a coming*, &c.

Though (I confess) in places expounded by the

Being. the English word [*being*] between the Substantive and Participle, erronious and tyrannous Custom has made it far more tolerable: as *Cæsare venturo, Cæsar* being about to come; *Opere finito, grata quies*, work being finished, rest is welcom, &c. But I say it is alwayes more proper (and sometimes necessary) to use a periphrasis; as, *Now Cæsar is ready to come, When work is finished*, &c.

Nor can such Speeches in English be always made by an Ablative Case, or a Participle in Latin: as, *I had my choice of many, but the first being very good, I sought no farther.* And if it should happen to be a Pronoun, (or any word whose oblique Case in English differs from the Nominative) the Case would soon be discovered, as, *Me duce, vinces*; I being Leader, you shall overcome. Will any English man say that *I* is the Ablative Case?

Object. *But what shall we do that are to make Latin?*

Answ. Why as for the first sort you need not be solicitous, for you'll seldom or never meet with any; and as for the other, (which usually have *being*, or *having been*, before them) consider whether there be any Nominative Case before or between them and the Verb following, or whether they do not belong to that Nominative Case. For if there be none, or if there be one, and they belong thereto, then they are not the Ablative but the Nominative Case: as,

Jesus being weary sat upon the Well:
Being reviled, he answered not again, &c.

But

But if there be another Nominative Case, which they have no relation to, 'tis then that they are to be put in the Ablative Case: which Ablative Case is called absolute, because the Preposition whereof it is governed, is so generally understood. *E.g.*

The Armies being ready to fall on, the Trumpets sounded an Alarm.
Exercitus congressurus, Buccina cano classicum.

The Earth being chapt with heat, the Showers are welcome.
Terra fissus calor, imber sum gratus.

The Country being harassed with War, the People pray for Peace.
Regio vastatus Bellum, populus exopto Pax.

Our English [*having* done so or so] is exactly answered by Deponent Participles of the Preter tense, as may be seen in the foregoing Section; but for want of more such Participles answerable to the first Greek Aorist) it is usually exprest by this Ablative Case, and Passive Participle, (though it do belong to another Nominative Case in the same Sentence) As, *Having.*

The little Birds having left the Nest, seek Victuals.
Avicula, relictus Nidus, quæro esca.

The School-Master, having dismiss'd the Scholars, walks into the fields.

Luni-

Ludi-Magister, dimissus Discipulus, ambulo in campus.

The Merchant, having finished his Voyage, brings home Riches.

Mercator, peractus peregrinatio, reportare opes.

The Infinitive mood. 5. This word [*To*] before a Noun, is sometimes a sign of the Dative Case, and is sometimes made by the Preposition *ad*, (as may be seen in their several places) but [*To*] before any Verb either Active, Neuter, or Deponent, and [*To be*] before a Passive Participle, are usually signs of the Infinitive Mood; and that happens out, when another Verb went before, either immediately, or at least, without any Nominative Case between them.

I suppose the Learner now so far advanced, as to understand the Difference of Moods, from the Common Grammar: if not, this Infinitive (as well as the Supine) is alwayes exprest in the Dictionary. I know they are used as Aptote Nouns in all Cases, and sometimes follow Nouns and Participles as well as Verbs: but our business at present is to treat of the plainest and most common things.

First take a few of these Examples, and then I shall proceed to one or two very useful Observations concerning this sign [*To*] and another concerning the Supine.

A { *Fish* / *Bird* } *loves to* { *swim.* / *fly.*

Piscis

Piscis	gaudeo	nato.	
Avis		volito.	

Time	*ought*	*to be redeemed.*	
Punishment		*to be avoided.*	

Tempus	debeo	redimo.	
Pœna		vitor.	

The Observations concerning [*To*] are these: First, This word [*to*] is now and then omitted, and that is after these English Verbs, I must, *oportet me*, I will *volo*, I would *vellem*, I may, or I can *possum*, or *licet mihi*, I might, or I could *potui*, or *licuit mihi*, I let *permitto*, I bid *jubeo*, I dare *audeo*, and it may be some few more (says Doctor *Wallis*) though the same Latin Verbs may also be rendred by other English words which do admit the foresaid Particle, as, *I ought*, *I am willing to*, &c. To *left out.*

Secondly, for this defect at some times, it makes us full amends at other some, by having (not only *for* superfluous, but) *how* (with greater Elegance) prefix'd. And this happens after such words as these; *I learn*, *I teach*, *I understand*, *I know*, *I know not*, &c. *How to.*

Take the Examples of both Observations together:

I must read the Holy Bible,
Oportet me lego sacer Biblia pl.

They that will be rich fall into divers Temptations.

Qui volo ditesco, incido in varius tentatio.

A Printer	*knows how to*	*Print Books.*
A General		*Order an Army.*

Typographus	scio	Imprimo Liber.
Imperator		Instruo Acies.

Cats teach their Kitlings how to catch warm Mice.

Felis doceo suus Catulus insector calidus mus.

Ducks teach their Ducklins how to swallow cold Frogs.

Anas doc. suus naticula deglutio frigidus Rana.

The first Supine.

The common Observation about the Supine is this, That it is to be used (instead of the Infinitive Mood) after Verbs and Participles of motion. And this will be plain enough, when you understand that the Verbs of motion are these, *viz.* *Eo* I go, or am going, *Venio* I come, or I am coming, *Mittor* I am sent, and some of their Compounds, as *Abeo* I go away, *Advenio* I come, *Admittor* I am admitted or let in, *&c.* It is also observed that the *Supines* are properly Nouns Substantive of the fourth Declension, and are governed of a Preposition understood. And indeed such kind of Englishes are sometimes very fitly suited to them:

them: as, I come a Borrowing, a Begging, I go a Fishing, a Fowling, a Hunting, a Hawking, *&c.*

I go to serve the Grecian Ladies, who come to see the Souldiers sent to view the Castle.
Eo servio Graius Mater, qui venio spectomiles missus speculor arx.

Amongst the other four Parts of Speech that are not Declined, the Prepositions only govern any Case, and of these we have already spoken. Of the other three it is to be observed, that as Prepositions, being put without their Cases, are termed Adverbs; and as the same words are sometimes Adverbs and sometimes Conjunctions; so Conjunctions and Interjections by many good Authors are both comprehended under the name of Adverbs. All these are easily found out in the Dictionary, which also distinguishes the several Parts of Speech by some of their initial letters. So that nothing now remains, but to add what is most remarkable concerning the Conjunctions: Wherein I shall be as plain and as brief as I can, without omitting any thing that is material. *Conjunctions.*

First, These words *autem*, *vero* but, *enim* for, *quidem* indeed, *quoque* also, are never to be set the first words of any Sentences, or clause of a Sentence. Therefore when the English words are first, you must either look some other Latin words to answer them, or if you make use of these, then let them change places with the next that follow. *-que* and, *-ve* or, must be joyned to the end of those words that follow them in English. 'Tis true, there are some that may indifferently be set either in the first, second, or

third place; but therefore if they be set in the first place, no harm is done.

Secondly; You need not trouble your heads with the notions of Copulative and Disjunctive; or how to reconcile the material coupling of the words, and the formal disjoyning of the sense. Only take notice that these words, (Let them be called what they will) *Ac*, *&*, *-que atq*; and; *etiam*, *itidem*, *quoque*, also; *cùm tum*, *ceu*, *quà*, *quatenus*, *ut*, *uti*, *sicut*, *velut*, *tanquam*, *pariter ac*, *perinde ac* as; *certe*, *quidem*, *saltem*, at least; *licet*, *quamvis* although; *at*, *atqui*, *autem*, *sed* but; *nisi*, *præterquam*, except; *An*, *aut*, *ve*, *vel*, *seu*, *sive* or; *nec*, *neque*, *neve*, nor; *quàm* than; *id est*, *hoc est*, that is; *scil.videlicet*, to wit.

These Particles (I say) and some few more of the same kind, do joyn or connect the words between which they are placed; if Substantives, in the same case; if Adjectives, in Case, Gender, and Number; if Adjectives compar'd in the degree also; and if Participles, in the kind also; if Verbs, in Mood, Tense, and Person: though in English, the Signs of these Cases, Degrees, Moods, *&c.* are most an end omitted. (If different signs should be expreſt, the case must needs be altered) *Ex.Gr.*

The Works of Virgil *and* [*of*] Ovid.
Opus *Virgilius* & *Ovidius*.

Angels are good or bad.
Angelus sum bonus aut malus.

Gold is more weighty, [*more*] *solid*, *and* [*more*] *precious than any other Metal.*
Aurum sum ponderosus, solidus & pretiosus quàm ullus alius Metallum.

Time

Time is to be spared as well as [to be] redeemed.
Tempus sum parcendus pariter ac redimendus.

We ought to till the ground; that is, [to] plow and harrow.
Debeo colo tellus, hoc est, aro atque occo.

Observe that *and*, *or*, and *nor*, are often left out, and their use and place supply'd by a comma.

Thirdly, These Conjunctions (esecially *cùm* when, *si* if, *ne* least, *nisi* unless, *quamvis*, *licet* although, *ut* that, *utinam* [I wish] that, *quod* that or because, make the following Verbs to be putt in the Subjunctive (called also the Conjunctive) Mood. *The Subjunctive Mood.*

When the Cock crows, the morning approches.
Cum Gallus cano, diluculum appropinquo.

If I write, I shall learn.
Si scribo, disco.

I hold you, lest you fall.
Sustentare tu, ne cado.

Unless you read, you shall be whipt.
Nisi lego, vapulo.

Although thou comest with the Musts ——
Licet venio cum Musa ——

I command that you sit in your place.
Jubére ut sedeo in locus tuus.

I wish [that] you do your duty.
[Opto] Utinam facio officium tuus.

(*But* Opto *in this Case is wont to be omitted, and* Utinam *is taken for I wish.*)

The Father rejoyces that (or because) the Son loves learning.
Pater gaudeo quòd Filius amo doctrina.

N. B. As *that* is often left out, when 'tis to be made in Latin, so also *Quod* is often left out, when 'tis to be construed in English. And then the Verb is to be put in the Infinitive Mood, and the word which would have been the Nominative is put in the Accusative Case: *E. G.*

The Master grives that the Scholar loves idleness.
Magister doleo discipulus affecto ignavia.

I am glad (that) you are in health.
Gaudere tu bene-valeo.

I am willing that you Act a Play.
Volo tu ago fabula, *&c.*

Here also observe, that when this happens out in any of these Verbs which were said before to have a Nominative Case after them, then that is also turned into the Accusative case, as well as that which went before. *E.G.*

The Common people think } *that Conjurers turn Wolves.* *that Witches turn Cats.*

Vul-

Vulgus credo { Magus fio lupus.
Saga fio felis.

We know that hypocrites appear honest.
Scio hypocrita videor justus, *&c.*

Lastly, Though there be no Optative or Potential Moods in Latin distinct from the Subjunctive, yet it is requisite that something be said concerning the terms and occasion of their being inserted in our Grammar. As for the Optative, I need say no more than what was hinted even now, *viz.* *Opto* is Latin for I wish, but because *Opto* is wont to be omitted before the Conjunctions *ut, uti & utinam* (which are all one) and because that (the English of *Utinam*) is wont to be omitted after I wish, hence it comes to pass, that *Utinam* has gained the English of *Opto*, and the Subjunctive Mood (wherewith it is alway joyn'd) the name of Optative. The Potential Mood is so called from *Potentia* power, For when the Conjunction is understood, and some other Verb that signifies power, will or duty (which makes the Verbs be the Subjunctive Mood, as if they were exprest) it is then (instead of Subjunctive) called the Potential Mood, as *Expectes* you may expect, *i. e. licet ut expectes eadem*, &c. But for the Further explaining of these Potential Signs, you must understand, that these English Present-tenses, I shall *debeo*, I will *volo*, I may *licet mihi*, I can *possum*, do make in their Preter-tenses, I should *debui* or *deberem*, I would *volui* or *vellem*, I might *licuit mihi*, I could *potui*; I should have *debueram* or *debuissem*, &c. Now

The Optative and Potential Moods.

these English words are either made by those particular Verbs (the Conjunction still keeping the Subjunctive Mood) and the following Verb put in the Infinitive; or else (if the Latin word be omitted) the following Verb is put in the Subjunctive Mood (tense for tense) and that whether there be a Conjunction before it or no: Except *shall* and *will*, which are rendred in Latin by the Future tense and (without a Conjunction) the Indicative Mood. But here take notice of two things. First, that in the Subjunctive Mood *shall* and *will* are often omitted; as, if he come, *i.e.* if he shall come *Si venerit*, &c. and Secondly, that the Future tense (both in Latin and other Languages) may not be promiscuously construed by *shall* or *will*. For there's a vast difference between them. And had this been observed in all our Translations, it would have made many passages more clear than they are. Dr. *Wallis* (I think) is the only person that has precisely observed the difference, which is (in English) thus: In the first persons, *shall* doth barely foretel, and *will* doth promise or threaten; but in the second and third persons, *shall* doth promise or threaten, and *will* doth barely foretel. But I forbear enlarging upon this and some other things, till an opportunity of compleating what I have had a long time on my hands, *viz.* an English Grammar.

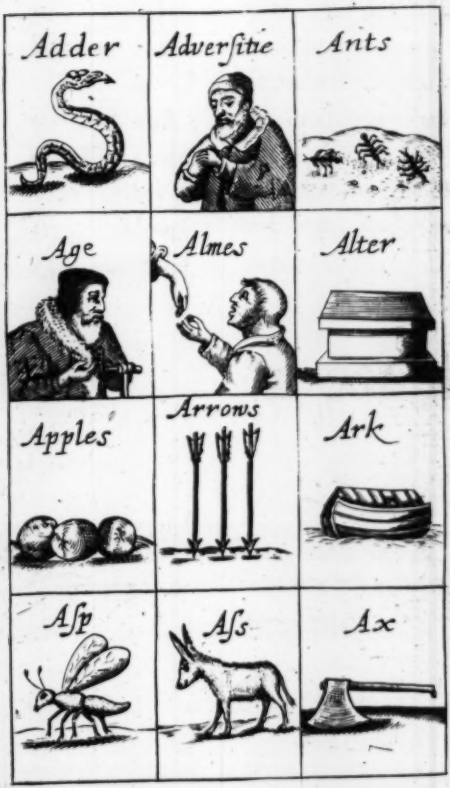
Conclusion. Having gone through all the Examples here propounded, my advice is, not to leave them thus, but to go over them again in some

some other form, either be changing the Verb or the Noun, both before and after, by turning it into a Negative, and then making both Interrogative; as, I read, I do not read, Do I read? Do I not read? *&c.* and lastly by changing the Persons, Tenses and Moods of the Verbs. And when you find your self either perfect in these or beginning to be weary of them, then pass on to somethings else, where the Latin is rudely sett down on purpose for exercise: either *Solomons* Proverbs, Mr. *Smiths* Vocabulary (if published) or this little piece that follows here, and which I am confident will be as pleasant and as profitable to young beginners, as any thing of this Nature that is extant: When this is done, until we can have a perfect English-Latin Dictionary, I think the best Books that you can make use of for the perfecting

ing of your ſelf in making Latin, are Mr. *Walkers* Particles, Angliciſms and Phraſes.

Thus have I conſcienciouſly given you the beſt and plaineſt directions that I could at preſent, and leave you now to your farther practice, imploring the bleſſing of Almighty God both upon your endeavours and my own.

E. COLES.


Adder
Adversitie
Ants
Age
Almes
Alter
Apples
Arrows
Ark
Asp
Ass
Ax

Adder.

DAN shall judg his people, and shall be as an *Adder* nigh the path, that biteth the horse-heels, so that the rider falleth backward. Gen. 49. 17

The wicked are like the deaf *Adder*, stopping her ear. Psalm. 54. 8.

Wine stingeth like an *Adder*. Prov. 23.32

Adversity.

Remember them which suffer *Adversity*, as being your selves also in the body. Hebr. 13.3.

And ye have this day rejected your God, who himself saved you out of all your *Adversity*. 1Sam. 10.19.

A Friend loveth at all times, and a Brother is born for *Adversity*. Prov. 17.17

And Nation was destroyed of Nation, and City of City; for God did vex them with all *Adversity*. 2Chr. 15.6.

Coluber.

DAN judicare populus suus, sum que tanquam Coluber *juxta semita, qui mordere calx equus, per qui decidere sessor is retrorsum.*

Similis sum improbus Colubra *surdus auris suus obturans.*

Vinum velut Coluber *pungere.*

Adversitas.

Memor sum is qui malis premi, ac si ipse quoque corpus afflictus sum.

Vos verò hodie spernere Deus vester, qui ipse servare vos ab omnis malum vester.

Omnis tempus diligere qui amicus sum; & frater in Angustia *enasci.*

Et contundi Gens Gens, & Civitas Civitas, Deus enim vexare is omnis Angustia.

Ant.		Formica.
Go to the *Ant*, thou sluggard: consider her wayes, and be wise.	Prov. 6.6.	*Adire ad* Formica, *O piger: aspicere viam, & sapere.*
The *Ants* are a people not strong, yet they prepare their meat in the Summer.	Prov. 30.25	Formica *populus infirmus, qui comparare æstate cibus suus.*
Age.		Ætas.
Behold, thou hast made my days as an hand bredth, and mine *Age* is as nothing before thee.	Psalm 39.5.	*Ecce, palmarum disponere dies meus, & Ætas mea ut nihil sum coram te.*
And thine *Age* shall be clearer than the noon day: thou shalt shine forth, thou shalt be as the morning.	Job 11.17	*Et supra meridies exsurgere Ætas: evolave similis matutinum sum.*
There shall old men and old women sit in the streets of Jerusalem, every man having his staff in his hand for very *Age*.	Zech. 8.4.	*Sedere senex & anus in platea Hierosolyma, habens quisque scipio suus in manus suus præ* multitudo dies.
And Jeroboams wife went to Shiloh, and entered into the house of Ahijah: but Ahijah could not see, for his eyes were set by reason of his *Age*.	1 King 14.4.	*Et abire uxor Jeroboamus & ingredi in domus Ahiah: Ahiah autem non possum video, nam oculus ejus caligare præ senium ejus.*

Alms.		Eleemosynæ.
Sell that ye have and give *Alms:* provide your selves bags which wax not old.	Luke 12.33	*Vendere qui habêre, & dare* Eleemosyna: *parare tu crumena qui non veterascere.*
A certain man called Cornelius, that feared God with all his house, gave much *Alms* to the people.	Acts 10.1,2	*Quidam nomen Cornelius, qui timêre Deus cum totus domus suus, dare* Eleemosyna *multus populus.*
Altar.		Altare.
Gad came that day to David, and said unto him, Go up, rear an *Altar* unto the Lord in the threshing floor of Araunah the Jebusite.	2 Sam 24.18	*Redire Gad ad David dies ille, & dicere is, Ascendere, statuere Dominus* Altare *in area Arannæ Jebusæus.*
An *Altar* of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings.	Exod. 20.24	Altare *terrenus facere ego, & sacrificare super ipse holocaustum tuus.*
And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an *Altar* unto God, that appeared unto thee when thou fleddest from Esau thy brother.	Gen. 35.1.	*Dicere autem Deus Jacobus, Surgere, ascendere Bethel, & considere ibi: & facere ibi* Altare *Deus, qui apparêre tu cum fugere metus Hesau frater tuus.*

Apples.		Mala.
A word fitly spoken is like *Apples* of gold in pictures of silver.	Prov. 25.11	*Velut* Malum *aureus cum figura argenteus sum verbum dictus commode.*
Stay me with flagons, comfort me with *Apples*, for I am sick in love.	Cant. 2. 5.	*Fulcire ego lagena, sustentare ego* Malum, *nam æger amor esse.*
I said, I will go up to the Palm-tree, I will take hold of the boughs thereof: Now also thy breasts shall be as Clusters of the vine, and the smell of thy nose like *Apples*.		*Dicere, conscendere palma, prehendere palmes is, sum que jam uber tuus sicut botrus vitis, & odor nasus tuus sicut* Pomum.
Arrows.		Sagittæ.
And Elisha said unto Joash the King of Israel, take Bow and *Arrows*, and he took unto him Bow and *Arrows*.	2. Kin. 13.15	*Et dicere Elisæus ad Joaschus rex Israel, sumere Arcus &* Sagitta, *& sumere ad is Arcus &* Sagitta.
I will make mine *Arrows* drunk with bloud, and my sword shall devour flesh.	Deut. 32.42	*Inebriare* Sagitta *meus sanguis, & gladius meus absumere caro.*
The Sun and Moon stood still in their habitation: at the light of thine *Arrows* they went.	Hab. 3. 11.	*Sol & Luna stare in habitatio, ad lux* Sagitta *tuus ire.*

Ark.

When the Philiſtins took the *Ark* of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

1 Sam. 5.2.

Now it came to paſs, as David ſate in his houſe, that David ſaid to Nathan the Prophet, Lo, I dwell in an houſe of Cedars, whilſt the *Ark* of the Covenant of the Lord remaineth under curtains.

1 Chr. 17.1.

Asp.

And the ſucking child ſhall play on the hole of the *Aſp*, and the weaned child ſhall put his hand on the Cockatrice den.

Iſa. 11 8.

The wicked man ſhall ſuck the poiſon of *Aſps*, the Vipers tongue ſhall ſlay him.

Job 20.16

Their throat is an open ſepulchre; with their tongues they have uſed deceit, the poiſon of *Aſps* is under their lips.

Rom. 3.13.

Arca.

Cùm Philiſtinus accipere Arca *Deus inducere ꝗ in ædes Dagon collocare que ꝗ prope Dagon.*

Eſt autem, quum ſedeo David domus ſuus, ut dico David Nathan Propheta, ecce habitare in domus Cedrinus, dum Arca *fœdus Dominus habito ſub aulæum.*

Aſpis.

Et oblectare ſe lactens ſuper foramen Aſpis, *& ſuper ſpecus vipera depulſus à lacte manus ſuus injicere.*

Improbus homo venenum Aſpis *fugere, occidere ꝗ lingua Vipera.*

Sepulcrum apertus ſum guttur ꝗ, lingua ſuus doluſ utor, venenum Aſpis *ſub labium ſum ꝗ.*

Aß.

Iſſachar is a ſtrong *Aß*, couching down between two burthens. — Gen. 49.14 — *Iſſachar* Aſinus *ſum validus, cubans inter duo ſarcina.*

If thou meet thy enemies ox or his *Aß* going aſtray, bring it back to him again. — Exod. 23.4. — *Si offendere bos aut* Aſinus *inimicus tuus errans, reduco is ad ille.*

A whip for the horſe, a bridle for the *Aß*, and a rod for the fools back. — Prov. 26.3. — *Flagellum equus, frenum* Aſinus, *& virga tergum ſtolidus.*

Ax.

The cuſtoms of the people are vain, for one cuttetha tree out of the foreſt with an *Ax*. — Jer. 10.3. — *Statutum populus vanus ſum, unus enim arbor ex ſylva* Dolatorium *excidere.*

And Abimelech got him up to mount Zalmon, and taking an *Ax* in his hand, cut down a bough from the Trees, and took it and laid it on his ſhoulder. — Judg. 9.48. — *Et aſcendo Abimelec ad mons Zalmon, & accipiens* Securis *amputare ramus arbor, & impono humerus ſuus.*

All the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare, and his coulter, and his *Ax*, and his mattock. — 1 Sam. 13.20. — *Deſcendo omnis Iſraelita ad Philiſtinus, ad polire quiſque vomer ſuus, & ligo ſuus, &* Securis *ſuus, & rutrum ſuus.*


Bear
Bells
Bird
Bones
Boys
Book
Buckler
Blood
Bush
Bull
Bottle
Burden

Bear.		Ursus.
AND David said unto Saul, thy servant feeding his fathers flock, there came a Lion and a *Bear*, and took a lamb out of the flock.	1 Sam 17.34	ET *dico David Saul, pascens servus tuus pater suus grex, accedo leo &* Ursus, *aufero que agnus è grex.*
And the cow and the *Bear* shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox.	Isaiah 11.7.	*Et Vacca* Ursa *que compasco, simul recubare catulus ii: & leo sicut bos comedo stramen.*
I will meet them as a *Bear* that is bereaved of her whelps, and will rend the caul of their heart.	Hosea 13.8.	*Occurro ii ut* Ursa *orbata, & lacero præcordia ii.*
And the beast which I saw was like to a leopard, and his feet were as the feet of a *Bear*.	Revel. 13.2.	*Sum que bestia qui video similis pardus, & pes ii sum ut pes* Ursus.
Bell.		Tintinnabulum.
A golden *Bell* and a pomgranat, a golden *Bell* and a pomgranat upon the hem of the robe round about.	Exod. 28.34	Tintinnabulum *aureus & malogranatum,* Tintinnabulum *aureus & malogranatum in fimbria ille pallium circumquaq;*
In that day shall there be written upon the *Bells* of the horses, Holiness to the Lord.	Zech. 14.20	*Dies ille sum inscriptus* Tintinnabulum *equus Sanctitas Dominus.*

Bird.		Ales.
In thee, Lord, put I my trust; how say ye to my soul, flee as a *Bird* to your mountain?	Psalm 11.1.	*In tu Dominus confidere quomodo dico anima meus, mons vester sicut* Avicula *emigrare.*
As the *Bird* by wandering, as the swallow by flying; so the curse causless shall not come.	Prov. 26.2.	*Ut* Avicula *errare, ut hirundo volitare; ita maledictio immeritus non adventurus sum.*
Deliver thy self as a roe from the hand of the hunter, and as a *Bird* from the hand of the fowler.	Prov. 6.5.	*Eripio tu ipse ut caprea è manus venator, & sicut* Avis *è manus auceps.*

Bones.		Ossa.
At that time, saith the Lord, they shall bring out the *Bones* of the Kings of Juda, and the *Bones* of the Princes, and the *Bones* of the Priests, and the *Bones* of the Prophets, and the *Bones* of the inhabitants of Jerusalem, out of their graves.	Jer. 8. 1.	*Tempus ille, dico Dominus, depromere* Os *Rex Judæa, &* Os *princeps,* Os *que sacerdos, &* Os *propheta, &* Os *habitans Hierosolyma è sepulcrum ipse.*
As the light of the eies rejoiceth the heart, so a good report maketh the *Bones* fat.	Prov. 15.30	*Ut lumen oculus lætificare anima, ita auditio bonus pinguefacio* Os.

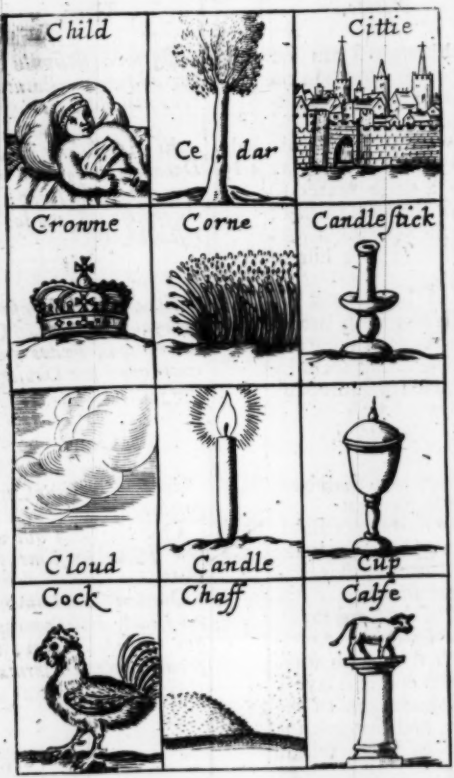
Boys.		Pueri.
And the ſtreets of the City ſhall be filled with *Boys* and Girls, playing in the ſtreets thereof.	Zach. 8. 5.	*Et platea Civitas repleri* Puer *& Puella, ludens in platea is.*
And the *Boys* grew, and Eſau was a cunning hunter, a man of the field, but Jacob a plain man, and dwelt in Tents.	Gen. 25. 27	*Et creſco* Puer, *& Eſau ſum vir peritus venatio, vir agreſtis, Jacobus vero vir integer, habitoque in tentorium.*
They have caſt lotts for my people, and have given a *Boy* for a harlot, and ſold a girl for wine, that they might drink.	Joel 2. 3.	*Populus meus projicio ſortes, exponoque* Puer *pro meretrix, & puella vendo pro vinum qui bibere.*
Book.		Liber.
And the *Book* is delivered to him that is not learned, ſaying, read thee, I pray thee; and he ſaith, I am not learned.	Iſa. 29 12.	*Et dari is* Liber, *qui neſcio literæ, dicens, legere quæſo hic; & dico, ille neſcire literæ.*
And Shaphan carried the *Book* to the King, and brought the King word back again, ſaying, All that was committed to thy ſervants, they do it.	2 Chr. 34. 16.	*Et affero Shapahan* Liber *ille ad Rex, & refero Rex verbum dicens, quiſquis traditus ſum in manus ſervus tuus facio.*

Buckler.		Clypeus.
The way of God is perfect, the word of the Lord is tried: he is a *Buckler* to all them that trust in him.	2 Sam. 22.31	*Integer sum via Deus, verbum Deus purgatissimus sum:* Clypeus *est omnis qui sui recipio ad is.*
He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and *Buckler.*	Psalm 91.4.	*Penna suus tu protegere, & sub ala ipse confido:* Clypeus *& parma sum fides ipse.*
Bush.		Rubus.
And the Angel of the Lord appeared unto Moses in a flame of fire, out of the middest of a *Bush.*	Exod. 3.2.	*Et appareo angelus Dominus ad Moseshes in flamma ignis è medium quidam* Rubus
Among the *Bushes* they brayed, under the nettles they were gathered together.	Job 30.7.	*Inter* Rubus *rudere sub urtica congregari.*
And as touching the dead that they rise, have ye not read in the book of Moses, how in the *Bush* God spake unto him, saying; I am the God of Abraham, and the God of Isaac, and the God of Jacob?	Mark 12.26.	*De mortuus verò quod suscitandus sum non lego in liber Moses, quomodo in* Rubus *locutus sum is Deus, dicens, Ego esse Deus Abrahamus, & Deus Isaacus & Deus Jacobus?*

Bloud.		Sanguis.
And God ſaid, What haſt thou done? Behold, the voice of thy brothers *Bloud* crieth unto me from the ground.	Gen. 4.10.	*Et dico Deus, Quis facio? Ecce, vox* Sanguis *fratet tuus ad ego clamare ab humus.*
O earth, cover not thou my *Bloud*, and let my cry have no place.	Job 16.18	*O terra, ne tegere* Sanguis *meus, & ne ſum locus clamor meus.*
What profit is there in my *Bloud* when I go down to the pit?	Pſalm 30.9.	*Quis lucrum ſum in* Sanguis *meus cum deſcendere in fovea?*
But Pilat ſeeing he could prevail nothing, but that rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, I am innocent of the *Blood* of this juſt perſon.	Matth 27.24	*Videns autem Pilatus ſui nihil proficio, ſed major tumultus fio, accipio aqua, abluo que manus ñ coram turba dicens, Innoxius ego eſſe à* Sanguis *hic juſtus.*
Bull.		Bos.
Their *Bull* gendereth and faileth not: their cow calveth, and caſteth not her calf.	Job 21.10	Bos *ñ inire nec ejicio ſemen: ensti vacca ñ neque abortire.*
Thy ſons have fainted, they lie at the head of the ſtreets as a wild *Bull* in a net.	Iſaiah 51.20	*Filius tuus defectus animo jaceo in caput omnñ platea, ut* Bubalus *irretitus.*

Bottle.

Bottle.		Uter.
Although I am become like a *Bottle* in the ſmoke, I am not forgetful of thy ſtatutes.	Pſalm 119. 83.	*Quamvis eſſe ſimilis* Uter *ad fumus, ſtatutum tuus non oblivi ſci.*
And Siſera ſaid unto Jael, Give me I pray thee a little water to drink, for I am thirſty: and ſhe opening a *Bottle* of milk gave him to drink.	Judg. 4.19.	*Et dico Siſera Jahel, Dare ego quæſo bibo parum aqua, nam ſitire: & ille apperiens* Uter *lac do ipſe bibo.*
And Jeſſe took an Aſs laden with bread, and a *Bottle* of wine and a kid, and ſent them by David his ſon unto Saul	1 Sam. 16.20	*Et accipio Jeſſe aſinus cum panis oneratus, &* Uter *vinum, hœdus que, mittò que is per David filius ſuus ad Saul.*
Burthen.		Onus.
Every man ſhall bear his own *Burthen.*	Galat. 6.5.	*Unuſquiſque ſuus* Onus *portare.*
The *Burthen* of Babylon, which Iſaiah the ſon of Amos did ſee.	Iſaiah 13.1.	Onus *Babylon qui video Jeſchaiah filius Amotz.*
The *Burthen* of the word of the Lord for Iſrael, ſaith the Lord, which ſtretcheth forth the heavens, and layeth the foundations of the earth, and frameth the ſpirit of man within him.	Zech. 12.1.	Onus *verbum Dominus pro Iſrael, dico Dominus, qui extendo cœlum, & fundare terra, formare ſpiritus homo in is.*


Child
Ce dar
Cittie
Cronne
Corne
Candlestick
Cloud
Candle
Cup
Cock
Chaff
Calfe

Child.		Puer.
AND thou *Child* shalt be called the Prophet of the highest, for thou shalt go before the face of the Lord to prepare his wayes.	Luke 1.76.	ET *tu* Puerulus *propheta Altissimus vocari, præire enim ante facies Dominus ut parare viaꝫ.*
And the *Child* grew, and waxed strong in spirit, and filled with wisdom, and the grace of God was upon him.	Luke 2.40.	Puerulus *autem crescere, & corroborari spiritus, impleorque sapientia, & Deus gratia sum super iꝫ.*
Cedar.		Cedrus.
The righteous shall flourish like the palm-tree: he shall grow like a *Cedar* in Libanon.	Psalm 92.12	*Justus ut palma germinare; ut* Cedrus *in Libanus crescere.*
And Solomon spake three thousand Proverbs, and his songs were a thousand and five.	1 King 4.32, 33.	*Et eloquor Solomon ter mille sententia: sum que canticum is quinque supra mille.*
And he also spake of trees, from the *Cedar* tree that is in Libanon even unto the hysop that springeth out of the wall.		*Et eloqui etiam de arbor, a* Cedrus *qui sum in Libanus usque ad hysopus qui prodire è paries.*
Open thy doors, O Libanon, that the fire may devour thy *Cedars.*	Zach. 11.1.	*Aperire Libanus janua tuus, ut consumere ignꝫ* Cedrus *tuus.*

City.

Here have we no continuing *City*, but we seek one to come. — Hebr. 13.14

When it goeth well with the righteous, the *City* rejoiceth: and when the wicked perish, there is shouting. — Prov. 11.10

But when they persecute you in that *City*, flee ye into another. — Matth. 10.23

Men groan from out of the *City*, and the soul of the wounded crieth out, yet God layeth not folly to them. — Job. 24.12

Civitas.

Non habeo hic stabilis Civitas, *sed futurus ille inquiro.*

De bonum justus exsultare Urbs: *& cum pereo improbus cantus exerceor.*

Cum autem persequor tu in is Urbs, *fugio in alius.*

E Civitas *homo gemere, & anima confossus vociferare, tamen insulsitas non designare Deus.*

Crown.

The *Crown* of the wise is their riches, but the foolishness of fools is folly. — Prov. 14.24

Go forth, O ye daughters of Zion, and behold King Solomon, with the *Crown* wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. — Cant. 3.11

Corona.

Corona *sapiens sum divitiæ ipse, stultitia stolidus stultitia maneo.*

Prodire & spectare puella Tzijon Rex Solomon, cum Corona *qui coronare is mater is dies sponsalia is, & dies lætitia anima is.*

Corn.

Corn.		Frumentum.
They reap every one his *Corn* in the field, and they gather the vintage of the wicked.	Job 24. 6.	*In ager Farrago is demetere, & vinea improbus vindemiare.*
The field is wasted, the land mourneth, for the *Corn* is wasted, the new wine is dried up, the oil languisheth.	Joel 1. 10.	*Vastari ager, lugere terra, quia vastor* Frumentum *exarescere mustum, languere oleum.*
God give thee of the dew of heaven, and the fatness of the earth, and plenty of *Corn* and wine.	Gen. 27.28	*Do Deus tu de ros cœlum variaque pinguedo terra, & copia* Frumentum *& mustum.*
Candlestick.		Candelabrum.
And thou shalt make a *Candlestick* of pure gold: of beaten work shall the *Candlestick* be made: his shaft and his branches, his boles, his knobs, and his flowers shall be of the same.	Exod. 25.31.	*Et facio* Lychnuchus *ex aurum purus, opus continens fio* Lychnuchus *ille: scapus is, & ramus is, lanx is, & malum oblongus is, & caliculus ñ ex is sum.*
Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a *Candlestick.*	2 Kin. 4.10.	*Facio, quæso, cœnaculum parvus murus, ubi pono ille lectus, & mensa, sella quoque,* & Candelabrum.

Cloud.		Nubes.
I do ſet my bow in the *Clouds*, and it ſhall be for a token of a covenant between me and the earth.	Gen. 9 13.14	*Arcus meus diſponere in* Nubes, *ſumque ſignum fœdus inter ego & terra.*
And it ſhall come to paſs, when I bring a *Cloud* over the earth, that the bow ſhall be ſeen in the *Cloud*.		*Et facturus eſſe, cùm* Nubes *terra obnubilare, ut conſpicuus ſum arcus in* Nubes.
And when he had ſpoken theſe things, while they beheld, he was taken up, and a *Cloud* received him out of their ſight.	Acts 1. 9.	*Et cùm hic dico, dum aſpicio elevatus ſum &* Nubes *ſuſcipio is ab oculis n.*
Candle.		Lucerna.
The ſpirit of man is the *Candle* of the Lord.	Prov. 20.27	*Anima homo* Lucerna *ſum Dominus.*
There ſhall be no reward to the evil man: the *Candle* of the wicked ſhall be put out.	Prov. 24.20	*Non ſum finis malus* Lucerna *improbus extinguit.*
The light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.	Job 18, 5, 6.	*Lux improbus extinguor, neque ſplendeo ſcintilla ignis is.*
The light ſhall be dark in his tabernacle, and his *Candle* ſhall be put out with him.		*Lux tenebroſus fio in tentorium is, &* Lucerna *is cum is extinguit.*

A Cup.		Poculum.
And Pharaohs *Cup* was in my hand, and I took the grapes, and pressed them into Pharaohs *Cup*: and I gave the *Cup* into Pharaohs hand.	Gen. 40.11.	*Sumque Poculum Parho in manus mea, & accipere uva & exprimere is in* Poculum *Parho, & porrigere* Poculum *in Parho manus.*
The Lord is the portion of my inheritance and of my *Cup*.	Psalm 16.5.	*Dominus portio sum prædium meus & Poculum meus.*
In the hand of the Lord there is a *Cup*, and the wine is red.	Psalm 75. 8.	Poculum *sum in manus dominus, & vinum ruber sum.*
I will take the *Cup* of Salvation, and call upon the Name of the Lord.	Psalm 116. 13.	Poculum *omnis salus acceptum exhibeo, & nomen dominus prædicare.*
A Cock.		Gallus.
And the second time the *Cock* crew: and Peter called to mind the words that Jesus said unto him, before the *Cock* crow twice, thou shalt deny me thrice.	Mark. 14.72	*Et secundo* Gallus *vocem emisit; & recordatus est Petrus verborum que dixerat ei Jesus, priusquam* Gallus *vocem bis miserit, ter me abnegabis.*
Jesus said unto Peter verily I say unto thee, that this night before the *Cock* crow, thou shalt deny me thrice.	Mat. 26.34.	*Dixit Petro Jesus, Amen dico tibi, ista nocte antequam* Gallus *vocem mittat, ter me abnegabis.*

Chaff.		Gluma.
How oft is the Candle of the wicked put out? and how oft cometh their destruction upon them?	Job 21.17, 18.	*Quoties lucerna improborum extinguitur, & supervenit eis interitus ipsum.*
They are as stubble before the wind, and as *Chaff* that the storm carrieth away.		*Sunt ut palea coram vento, & ut* Gluma *quam surripit turbo.*
Let them be as *Chaff* before the wind: and let the Angel of the Lord chase them.	Psalm 35. 5.	*Sint sicut* gluma *coram vento, angelo Jehovæ impellente.*
The ungodly are not so, but are like the *Chaff*, which the wind driveth away.	Psalm 1. 4.	*Non ita sunt improbi, sed sicut* gluma *quam dispellit ventus.*
Calf.		Vitulus.
And Abraham ran unto the herd and fetcht a *Calf* tender and good, and gave it unto a young man, and he hasted to dress it.	Gen. 18.7.	*Et curro Abrahamus ad Armentum, & accipio vitulus tener & bonus, doque ad puer qui festinare apparo is.*
And he took the *Calf* which they had made, and burnt it in the fire.	Exod. 32.20	*Et accipio vitulus qui facio, exuroque in ignis.*


Death
Drie Ground
Drop
Devil
Drunkard
Doore
Dove
Dog
Dragon
Drink
Diadem
Dung
21

Death.

PRecious in the sight of the Lord, is the *Death* of his Saints. Psalm 116. 15.

I know thou wilt bring me to *Death*, and to the house appointed for all living. Job 30. 23

In *Death* there is no remembrance of thee: in the grave who shall give thee thanks? Psalm 6. 5.

Her house enclineth unto *Death*, and her paths unto the dead. Prov. 2. 18.

Dry ground.

He turneth Rivers into a wilderness, and the watersprings into *Dry ground.* Psalm 107. 33.

And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither, so that they two went over on *Dry ground.* 2. Kin. 2. 8.

Mors.

PRetiosus *sum in oculus Jehovæ*, Mors *intentatus is quis ipse benignitate prosequi.*

Experiri, Mors *avocare ego & domus constitutus omnis vivens.*

Non sum in ipse Mors *recordatio tu: in sepulcrum quis celebrare tu?*

Propendeo ad Mors *domus is, & ad expers vitæ orbita is.*

Siticulosum solum.

Redigo flumen in desertus, & processus aqua in Siticulosus solum.

Et assumo Elijah tegmen suus, & convolvo percutioque aqua, & divisus cedere huc & illuc: ita transire ipse ambo per Siccus solum.

A Drop.		Gutta.
The nations are as the *Drop* of a Bucket, and are as the ſmall duſt of the ballance.	Iſa. 40 15.	*Gens tanquam* Gutta *è ſitula, & tanquam flos pulviſculus in lans reputari.*
Behold God is great, and we know him not, for he maketh ſmall the *Drops* of water: they pour down rain according to the vapour thereof.	Job 36. 26. 27.	*En Deus fortis ita amplus ſum ut non cognoſco; nam ſubtraho ſtilla aqua, fundo pluvia ad calamitas is.*
Hath the rain a father? or who hath begotten the *Drops* of the dew.	Job 38. 28	*Sum ne pluvia pater? aut quis gigno* Gutta *ros?*
My head is filled with dew, and my locks with the *Drops* of the night.	Cant. 5. 2.	*Caput meus oppletus ſum ros, capillus meus aſperſio nocturnus.*
Devil.		Diabolus.
Jeſus was led up of the Spirit into the wilderneſs to be tempted of the *Devil.*	Matt. 4. 1.	*Jeſus ſubducor in deſertus à Spiritus, ut tentari à* Diabolus.
Submit your ſelves therefore to God: reſiſt the *Devil,* and he will flee from you.	James 4. 7.	*Subjici igitur tu Deus: obſiſtere* Diabolus, *& fugio à tu.*

Drunkard.		Ebrius.
Awake ye *Drunkards* and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.	Joel 1.5.	*Expergisci* Ebriosus *ac flere, ac ejulare omnis vini potor, propter mustum quod excisus sum ex os vester.*
Nor thieves, nor Covetous, nor *Drunkards*, nor revilers, nor extortioners, shall inherit the Kingdom of God.	1 Cor. 6.10.	*Neque fur, neque avarus, neque* Ebriosus, *neq; conviciator, neque rapax, regnum Deus hæreditæ possideo.*
Wo to the crown of Pride, to the *Drunkards* of Ephraim.	Isa. 28 1,3.	*Væ corona fastus,* Ebriosus *Ephraiim.*
The crown of pride, the *Drunkards* of Ephraim shall be troden under feet.		*Pes conculcari, corona fastus,* Ebriosus *Ephraiim.*
Door.		Ostium.
If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the *Door.*	Gen. 4.7.	*Si bene ago, remissio recipio, si vero non bene ago, præsores sum peccatum.*
Set a watch (O Lord) before my mouth, keep the *Door* of my lips.	Psalm 141.3	*Compono Jehova, observo os meus custodiens moderari quicquid effero labium meus.*
As the *Door* turneth upon his hinges, so doth the slothful upon his bed.	Prov. 26.14	*Ut Janua circumagi in cardo suus, ita piger in lectus suus.*

Diadem.		Diadema.
I put on righteousness, and it cloathed me: my judgment was as a robe and a *Diadem.*	Job 29.14	*Justitia induere, & induo ego: velut pallium & cidarin sum judicium meus.*
In that day shall the Lord of hosts be for a Crown of glory, and for a *Diadem* of beauty unto the residue of his people.	Isa. 28 5.	*Dies ille sum Jehova exercitus pro Corona decus, & pro* Diadema *ornatus reliquus populus suus.*
Thou shalt also be a Crown of glory in the hand of the Lord, and a royal *Diadem* in the hand of thy God.	Isa. 62 3.	*Sum quoque Corona ornatus manus Jehova, &* Diadema *regius manus Deus tuus.*
Dung.		Stercus.
He shall perish for ever like his own *Dung*: they which have seen him, shall say, Where is he?	Job. 20. 7.	*Sicut* Stercus *ipse in perpetuum perire: qui video is, dico, ubi sum?*
Do unto them as unto the Midianites: as to Sisera, as to Jabin, at the brook of Kison:	Psalm 83. 9, 10.	*Facio iste ut Medianita, ut Sisera, ut Jabin torrens Kison.*
Which perished at Endor: they became as *Dung* for the earth.		*Qui excisus sum ad Hendor, fio ut fimus terra.*


Eagle
Eare
Eye
Ear-Ring
Earth
Egg
Element
Elephant
Ease
Earthquake
Enemy
Evening
28

Dove.		Columba.
O that I had wings like a *Dove*, that I might fly away and be at rest.	Psalm 55.6.	*O si quis habeo ala velut* Columba, *evolare ubi habito possum.*
Behold, thou art fair my love; behold thou art fair, thou hast *Doves* eyes.	Cant. 1.15.	*Ecce pulcher sum Amica meus, ecce pulcher sum oculus tuus sum* Columbinus.
Like a Crane or a Swallow, so did I chatter: I did mourn as a *Dove*: mine eyes fail with looking upward; O Lord, I am oppressed; undertake for me.	Isaiah 38.14	*Ut Grus aut Hirundo, ita pipire, gemere ut* Columbus, *exhauriri oculus meus spectans in sublimii, Dominus, oppressio sio ego, pertexto ego.*
Dog.		Canis.
For him that is joyned to all the living there is hope: for a living *Dog* is better than a dead lion.	Eccl. 9.4.	*Nam uter sum qui alligari in totus hic vita ad sum fiducia: quin* Canis *vivens sum melius quam leo mortuus.*
As a *Dog* returneth to his vomit, so a fool returneth to his folly.	Prov. 26.11	*Ut* Canis *redire ad vomitus suus, ita stolidus iterare stultitia suus.*
But it happened unto them, according to the true proverb, the *Dog* is turned to his own vomet and the sow that was washed, to her wallowing in the mire.	2 Pet. 2.22.	*Sed accido is quod verus proverbium dicor soleo,* Canis *reversus sum ad suus ipsius vomitus, & sus lotus ad volutabrum cœnum.*

A Dragon.		Draco.
Thou ſhalt tread upon the lion and adder: the young Lion and the *Dragon* ſhalt thou trample under feet.	Pſalm 91.13.	*Super ferox leo & aſpis incedo, conculcare juvenis leo &* Draco.
In that day the Lord with his ſore and great and ſtrong ſword ſhall puniſh *Leviathan* the piercing Serpent, and he ſhall ſlay the *Dragon* that is in the ſea.	Iſa. 27 1.	*Dies ille animadvertere Jehova gladius ſuus duriſſimus maximus que & validiſſimus in balæna ſerpens; & interficio* Draco *qui ſum in mare.*
Drink.		Potum.
And God opened Hagars eyes, and ſhe ſaw a well of water, and ſhe went and filled the bottle with water, and gave the lad *Drink.*	Gen. 21.19	*Et aperio Deus oculus Hagara, & video puteus Aqua, & abeo impleo que vter aqua, & do puer potus.*
And ſhe made haſt, and let down her pitcher from her ſhoulder, and ſaid *Drink*, and I will give thy Camels *Drink* alſo, ſo I drank, and ſhe made the Camels *Drink* alſo.	Gen. 24.46	*Et feſtinare, & demitto hydria ſuus à ſui, dico que, bibo, etiamque Camelus tuus bibendum dare, ſic bibo etiam Camelus bibendum do.*

A Dia-

Earth.		Terra.
O *Earth*, cover not thou my bloud, and let my cry have no place.	Job 16.18.	*O Terra, ne tegere sanguis meus, & ne sum locus clamor meus.*
Be wise now therefore, O ye kings: be instructed ye judges of the *Earth*.	Psalm 2.10.	*Nunc ergo Rex animadverto; eruditio percipio ô judex* Terra.
The heavens for height, and the *Earth* for depth, and the heart of kings is unsearchable.	Prov. 25.3.	*Ut cœlum altitudo,* Terra *que profunditas, ita animus Rex non sum pervestigatio.*
One generation passeth away, and another cometh; but the *Earth* abideth for ever.	Eccl. 1.4.	*Generatio unus abire, & alter advenio: sed* Terra *in seculum maneo.*
An Egg.		Ovum.
Can that which is unsavory be eaten without salt? or is there any taste in the white of an *Egg*.	Job 6.6.	*An comedi insulsus absque sal? sumne sapor in albumen vitellus.*
As the partredge sitteth on *Eggs*, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.	Jer. 17.11.	*Ut perdix colligo ovum sed non excludo, ita qui comparare divitiæ sed injuria: medius dies suus derelinquo is, tandem sumque stultus.*

Ele-

Elements.		Elementa.
But after ye have known God, or rather are known of God, how turn ye again to the weak and beggerly *Elements.*	Gal. 4 9.	*At nunc quum cognosco Deus, imo potius cognitus sum à Deus, quomodo convertor tu retrorsum ad infirmus & egenus* Elementum ?
But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the *Elements* shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up.	2 Pet. 3.10.	*Venio autem sicut fur in nox, dies ille dominus qui cœlum cum stridor præterire* Elementum *vero æstuans solvi, terra que, & qui in is sum opus exurer.*
Elephant.		Elephas.
Behold now the *Elephant* I made with thee, he eateth grass as an ox.	Job 40.15 16.	*Jam ecce* Elephas *qui facere tu cum; qui fœnum ut bos comedere.*
Lo now his strength is in his loins, and his force in the navel of his belly, *&c.*		*Ecce jam inquam, vis is in lumbus is sum, & robur is in umbilicus venter is, &c.*

Ease.

Eagle.		Aquila.
LAbor not to be rich: ceaſe from thine own wiſdom, for riches make themſelves wings, they fly away as an *Eagle* towards heaven.	Prov 23.4, 5.	*Ne fatigare tu ut diteſcere, à prudentia tuus deſiſtere nam comparare ſui ala, ut aquila avolare verſus cœlum.*
Behold, he ſhall come up as clouds, and his chariots ſhal be as a whirlwind, his horſes are ſwifter than *Eagles:* wo unto us for we are ſpoiled.	Jer. 4. 13.	*Ecce tanquam nubes aſcendo, & tanquam turbo ſum currus ꝗ: levior ſum* Aquila *equus ꝗ: væ ego nam vaſtari.*
Doth the *Eagle* mount up at thy command, and make her neſt on high.	Job 39.27	*An ad præſtitutum tuus altum peto* Aquila? *an attollo nidus ſuus.*
Ear.		Auris.
When the *Ear* heard me, then it bleſſed me, and when the eye ſaw me, it gave witneſs to me.	Job 29.11	*Quum auris ego audio beatus prædicare ego; & quum oculus ego video teſtificari de ego.*
He that planted the *Ear*, ſhall he not hear? he that formed the eye, ſhall he not ſee?	Pſalm 94.9.	*An plantator auri, an non audio? aut formator oculus, an non intueri.*
Bow down thine *Ear*, and hear the words of the wiſe, and apply thy heart unto my knowledge.	Prov. 22.17	*Inclinare auris tuus, & auſcultare verbum ſapiens, & animus tuus adhibeo ad ſcientia meus.*

Eye.

The *Eye* of him that hath seen me, shall see me no more: thine *Eyes* are upon me and I am not. — Job 7. 8.

Behold, the *Eye* of the Lord is upon them that fear him, and upon them that hope in his mercy. — Psalm 33.18.

The *Eye* that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it. — Prov. 30.17.

Ear-ring.

As an *Ear-ring* of Gold and an ornament of fine Gold, so is a wise reprover upon an obedient ear. — Prov. 25.12.

And they gave unto Jacob all the strange Gods which were in their hand, and all their *Ear-rings* which were in their Ears. — Gen. 35.4.

Oculus.

Oculus *ille qui ego video ne amplius ego video:* Oculus *tuus ad ego respiciens ego non sum amplius.*

Ecce Oculus *Jehova attendo ad timens sui: ad expectans benignitas ipse.*

Oculus *qui subsannare pater, aut spernere obedientia mater, hic effodio Corvus vallis, & comedo is juvenis aquila.*

Monile.

Velut monile aureus, & ornamentum ex insignis auvum ita sum reprehensor sapiens apud auris auscultans.

Et do Jahakobus omnis Deus alienus populus, qui sum in manus suus, & in auris qui sum in auris suus.

Eaſe.		Tranquillitas.
What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall choſe.	Pſalm 25.12.	*Qualis ſum vir ille qui revereor Dominum? docens ipſe quis via eligo?*
Riſe up ye women that are at *Eaſe*: hear my voice ye careleſs daughters, give ear unto my ſpeech.	Iſaiah 32.9, 11.	*Fœmina* Tranquillus *ſurgo, audio vox meus filia confidens, auribus percipio ſermo meus.*
Tremble ye women that are at *Eaſe*: be troubled ye careleſs ones: ſtrip ye, and make ye bear, and gird ſackcloth upon your loins.		*Trepidare ô* Tranquillus, *commoveor ô confidens, exuo atque nudare tu, denique accingi lumbus.*
Earthquake.		Concuſſio.
And behold, the Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the wind, and after the wind an *Earthquake*; but the Lord was not in the *Earthquake*.	1 Kin. 19.11.	*Ecce Jehovo tranſire, & ventus magnus ac vehemens perfrango montes, ac perrumpit petra ante Jehova: ſed non ſum in ô ventus Jehova; poſt ventus* Concuſſio, *non ſum in* Concuſſio *ille Jehova.*

Enemy.

Enemy.		Hostis.
Faithful are the wounds of a friend, but the kisses of an *Enemy* are deceitful.	Prov. 27.6.	*Fidelis sum vulnus amicus, deprecandus vero osculum osor.*
Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth.	Prov. 24.17	*Quum cado inimicus tuus ne lætari; quumque corruo ne exsultare animus tuus.*
When a mans wayes please the Lord, he maketh even his *Enemys* to be at peace with him.	Prov. 16.7.	*Quum benevolentiâ prosequi Jehova via aliquis, etiam inimicus is pacatus reddo is.*
The last *Enemy* that shall be destroyed, is death.	1Cor. 15.26	*Ultimus autem hostis aboleor mors.*

Evening.		Vesper.
Man goeth forth to his work, and to his labor untill the *Evening*.	Psalm 104. 23.	*Prodire homo ad opus suus & ad cultura suus usque ad vespera.*
And the Dove came into Noah in the *Evening*, and lo, in her mouth was an olive leaf pluckt off; so Noah knew that the waters were abated from off the earth	Gen. 8 11.	*Et venio ad Noach columba tempus* Vespertinus, *ecce autem folium oliva deceptus in os, ille sic cognosco Noach levatus sum aqua superficies terra.*

Fig-


Figtree
Feathers
Flowers
Fetters
Fire
Face
Fan
Feet
Fool
Fox
Fish
Fruit

Fig-tree.		Ficus.
BEhold the *Figtree*, and all the trees, When they shoot forth ye know that Summer is nigh at hand.	Luke 21.29 30.	*VIdeo* ficus, *& omnis arbor. Quum emitto agnosco prope sum æstas.*
And when Jesus saw a *Fig-tree* in the way, he came to it, and found nothing thereon, but leaves only; and said unto it, Let no fruit grow on thee hence-forward for ever, and presently the *Fig-tree* withered away.	Matt. 21.29	*Et quum video Jesus* Ficus *quidam apud via venio ad n, & nihil invenio in is, nisi folium solum: & dico n, ne amplius ex tu fructus nasci in æternum, & exarescо illico* Ficus.
Feathers.		Pennæ.
Gavest thou the goodly wings unto the peacocks, or wings and *Feathers* unto the ostriches.	Job 39.13	*Ala ne pavo exsultabundus, an* Penna *ciconia aut struthiocamelus dare?*
Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her *Feathers* with yellow gold.	Psalm 68.13	*Etiamsi jaceo inter duo strues lapideus, sum similis ala columba tectus argentum, cujus* Penna *sum ex fulvus aurum.*

Flower.		Flos.
All flesh is as grass, and all the glory of man, as the *Flower* of the grass, the grass withereth and the *Flower* thereof falleth away.	1 Pet. 1.24, 25.	*Omnis caro sum ut gramen, & omnis gloria homo ut* Flos *gramen, exarefco gramen &* Flos *is decido.*
But the word of the Lord endureth for ever.		*Sed verbum Dominus maneo in æternum.*
He shall shake off his unripe grape as the Vine, and shall cast off his *Flower* as the Olive.	Job 15.33	*Aufero omphax is ut vitis, & abjicio sicut olea* Flos *is.*
As for man his days are as grass: as a *Flower* of the field, so he flourisheth.	Psalm 103. 15.	*Ipse mortalis similis fœnum dies sum; sicut* Flos *ager, sic floreo ipse.*
Fetters.		Vincula.
And they slew the sons of Zedekiah before his eys, and put out the eys of Zedekiah, and bound him with *Fetters* of brass, and carri'd him to Babylon.	2 Kin. 25.7.	*Et jugulare filius Tzidkija & excæcare oculus Tzidkija, & vincio is numellus chalybeus deduco que is in Babylonia.*
He sent a man before them; even Joseph who was sold for a servant:	Psalm 105. 17, 18	*Mitto ante is vir præstans qui ad servitus venditus sum Josephus.*
Whose feet they hurt with *Fetters.*		*Qui pes affligo compes ferrum subire ipse.*

Fire.		Ignis.
Out of his mouth go burning Lamps, and sparks of *Fire* leap out.	Job 41.19.	*Ex os ejus velut tæda prodeo; scintilla ignis proripio sui.*
When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the *Fire*, thou shalt not be burnt, neither shall the flame kindle upon thee.	Isaiah 43.2.	*Quum transire tu ad esse & per flumen, ne inundare tu; quum ambulare per ignis, non uror, & flamma non incendere tu.*
Face.		Facies.
Wherefore hidest thou thy *Face*, and holdest me for thine enemy?	Job 13.24	*Quare facies tuus abscondo, & reputare ego inimicus tu.*
And Jacob called the name of the place Penuel: for I have seen God *Face* to *Face*, and my life is preserved.	Gen. 32.30	*Quapropter vocare Jahakob nomen ille locus Penuel: nam Deus, inquio, videre hicce oculus in os & ereptus sum anima meus.*
Because for thy sake I have born reproach: shame hath covered my *Face*.	Psalm 69.7.	*Nam propter tu sustinere opprobrium operio ignominia facies meus.*

Fan.

Fan.

I will *Fan* them with a *Fan* in the gates of the land: I will bereave them of children, I will destroy my people sith they return not from their ways. — Jer. 15 7.

Whose *Fan* is in his hand and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. — Luke 3. 17.

Feet.

How beautiful are thy *Feet* with shoes, O Princes daughter! the joynts of thy thighs are like jewels. — Cant. 7. 1.

Thou hast delivered my soul from death: wilt not thou deliver my *Feet* from falling, that I may walk before God in the light of the living? — Psalm 56. 13

I have put off my coat, how shall I put it on? I have washed my *Feet*, how shall I defile them? — Cant. 5. 3.

Ventilabrum.

Ventilare *ii* Ventilabrum *in porta hic terra orbare; perdo populus meus: quum à via suus non revertor.*

Qui Ventilabrum *in manus ipse sum, & perpurgare area suus, & congregare triticum in horreum suus, palea autem exuro ignis inextinguibilis.*

Pedes.

Quam pulcher sum pes tuus cum calceus, filia ingenus, ambitus, femur tuus sum velut monilo.

Eripio anima meus à mors, an non pes meus à lapsus eripere ut ambulare coram Deus in lux hic vita?

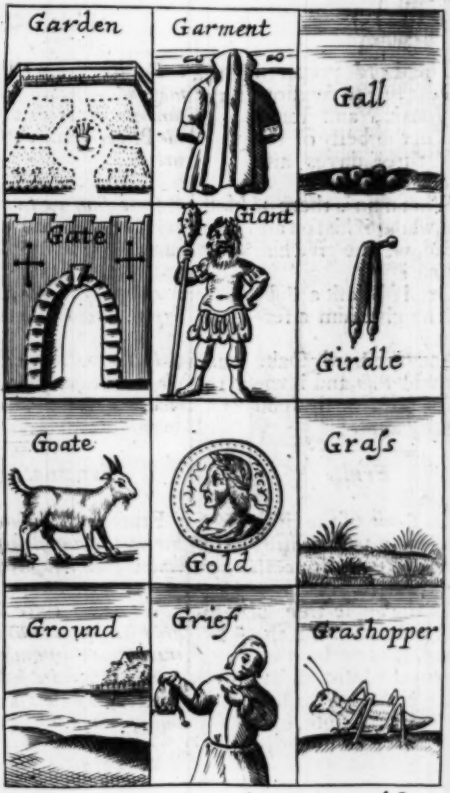
Exuo tunica meus, quomodo induere is lavare pes meus, quomodo inquinare is?

Fool.		Stultus.
The wise mans eyes are in his head, but the *Fool* walketh in darkness: and I my self perceived also that one event happeneth to them all.	Eccl. 2.14, 15.	*Sapiens ipse ut qui sum oculus in caput,* Stolidus *autem in tenebre ambulare, agnosco similiter ego eventus idem evenio omnis iste.*
Then said I in my heart, as it happeneth to the *Fool* so it happeneth even to me.		*Tunc dico ego animus meus, secundum eventus* Stolidus *etiam ego.*
Let no man think me a *Fool*; if otherwise, yet as a *Fool* receive me that I may boast my self a little.	2 Cor. 11.16	*Nequis ego putare* Stolidus *sum: alioquin vel ut* Stolidus *recipio ego, ut paululum quiddam ego & ego glorior.*
Fox.		Vulpes.
And Jesus said unto the Pharisees, go ye and tell that *Fox*, behold, I cast out Devils, and I do cures to day and to morrow, and the third day I shall be perfected.	Luke 13.32	*Dico Jesus Pharisæus profectus dico* Vulpes *iste, ecce, ejicere dæmonium & sanatio peragere hodie & cras, tertius autem dies consummor.*
Because of the mountain of Zion which is desolate, the *Foxes* walk upon it.	Lam. 5.18.	*Propter mons Tzion qui desolatus sum, per qui* Vulpes *eo libere.*

Fish

Fish.		Piscis.
The Lord prepared a great *Fish* to swallow up Jonah, and Jonah was in the belly of the *Fish* three dayes and three nights.	Jonah 1.17.	*Parare Jehova* Piscis *magnus absorbeo Jonas, sum que Jonas in viscera ille* Piscis *tres dies & tres noctes.*
What man is there of you, whom if his son ask bread, will he give him a stone?	Matt. 7.9, 10.	*Quis sum ex tu homo, qui si filius is peto ab is panis, do is lapis?*
Or, if he ask a *Fish*, will he give him a serpent?		*Aut si piscis peto, num serpens do is?*
And the Lord spake unto the *Fish*, and it vomited out Jonah upon the dry land.	Jonah 2.10.	*Et loqui Jehova* Piscis *ille, evomo que Jona in arida.*
Fruit.		Fructus.
The *Fruit* of the righteous is a tree of life; and he that winneth souls is wise.	Prov. 11.30	Fructus *justus sum arbor vita, quum disciplina imbuo anima sapiens.*
As the apple-tree among the trees of the wood, so is my beloved among the sons: I sat down under his shadow with great delight, and his *Fruit* was sweet to my taste.	Cant. 2.3.	*Ut malus inter arbor silva ita sum amicus meus inter filius: in umbra is summe desiderare sedeo, &* Fructus *is dulcis sum palatum meum.*

Gar-


Garden
Garment
Gall
Gate
Giant
Girdle
Goate
Gold
Grass
Ground
Grief
Grashopper

Garden.

AND the Lord God took the man, and put him into the *Garden* of Eden, to dress it, and to keep it. — Gen. 2.15.

A *Garden* enclosed is my sister, my spouse: a spring shut up, a fountain sealed. — Cant. 4.12.

In the place where Jesus was crucified, there was a *Garden*, and in the *Garden*, a new sepulchre, wherein was never yet man laid, there laid they Jesus therefore, because of the Jews preparation day. — John 19. 41. 42.

Hortus.

ACcipio que Jehovah Deus homo & collocare ipse in Hortus *Eden, ad colendus is, & ad custodiendus is.*

Hortus *clausus sum soror mea, sponsa: ut scaturigo clausus, fons obsignatus.*

In is locus ubi sum Jesus crucifixus sum Hortus *& in* Hortus *monumentum novus in qui nondum quisquam positus sum, ibi ergo propter parasceue Judæus pono Jesus.*

Garment.

By the great force of my disease, is my *Garment* changed; it bindeth me about as the collar of my coat. — Job 30 18.

Pride compasseth them about as a chain, violence covereth them as a *Garment*. — Psalm 73.6.

Vestitus.

Præ magnus vis morbus mutare sui vestitus meus, ut ora tunica meus cingo ego.

Cingo is torques superbia operire velut ornamentum violentia is.

Gall.		Fel.
They gave him vinegar to drink mingled with *Gall*: and when he had tasted thereof he would not drink.	Matth 27.34.	*Do is acetum bibendus cum* Fel *mistus: & quum gusto nolo bibo.*
The Lord our God hath put us to silence, and given us water of *Gall* to drink, because we have sinned against the Lord.	Jer. 8. 14.	*Jehova Deus noster silentium indico ego, & do bibendus ego succus cicuta, quia peccare Jehova.*
Gate.		Porta.
And the King appointed the lord on whose hand he leaned, to have the charge of the *Gate*: and the people trod upon him in the *Gate*, and he died.	2. Kin. 7.17.	*Et Rex præficio* Porta *tribunus ille qui manus nitor, & proculcare populus in porta ita ut morior.*
And the King was much moved and went up to the chamber over the Gate, and wept: and as he went, thus he said, O my son Absalom: my son, my son Absalom: would God I had died for thee, O Absalom my son, my son.	2 Sam. 18.33	*Et commotus Rex, & ascendo in cœnaculum ille* Porta *& flere: & eo, ita dico, Filius meus Abschalom, filius meus, filius meus Abschalom, utinam mortuus sum ego utinam sum locus tuus Abschalom filius meus, filius meus.*

Giant.		Gigas.
God hath delivered me to the ungodly, and turned me over into the hands of the wicked.	Job 16.11, 14.	*Do ego Deus iniquus, & in manus improbus inclinare ego.*
He breaketh me with breach upon breach, he runneth upon me like a *Giant.*		*Irrumpo in ego irruptio alius ad alius, incurro in ego ut robustus.*
There were *Giants* in the earth in those days; and also after that, when the sons of God came in unto the Daughters of men, and they bare children to them; the same became mighty men.	Gen. 6. 4.	Gigas *sum in terra dies ille, ac etiam sum postea, qui dies congredior filius Deus cum filia homo qui liberi pario ille, is sum potentissimus.*
Girdle.		Zona.
As he clothed himself with cursing like as with his garment: so let it come into his bowels like water, and like oyl into his bones.	Psalm 109. 18.19.	*Ut induor maledictio velut chlamys suus: & ingredior velut aqua, intra is & velut oleum in os is.*
Let it be unto him as the garment which covereth him; and for a *Girdle* wherewith he is girded continually.		*Adsum ille tanquam pannus amicio sui; & pro* Zona *jugiter sui accingo is.*

Goat.		Capra.
If his offering be a *Goat*, then he shall offer it before the Lord.	Levit. 3.12.	*Si* Capra *sum oblatio is, tum offero ille coram Jehova.*
If any foul sin through ignorance, then he shall bring a she *Goat* of the first year for a sin offering.	Num. 15.27	*Si anima ulla peccare per error, is offerre* Capra *anniculus in peccatum.*
Seven dayes shalt thou prepare every day a *Goat* for a sin offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.	Ezeck 43.25	*Septem dies, parare hircus peccatum quilibet dies, prout juvencus subrumis & aries è grex integer paro debere.*
Gold.		Aurum.
And Pharaoh took off his ring from his hand, and put it upon Josephs hand, and araied him in vestures of fine linnen, and put a *Gold* chain about his neck.	Gen. 41.42	*Detrabo Parho annulus suus è manus suus induo ille in manus Josephus, jubere que ipse induo vestü xylinus, & appono torquis aureus collum is.*
Thy cheeks are comly with rows of jewels. thy neck with chains of *Gold*.	Cant. 1.10. 11.	*Decorus sum gena tuus, velut linea lapellus, collum tuus velut tomex linea* Aureus.
We will make thee borders of *Gold* with studs of Silver.		*Facto tu, cum punctum argenteus.*

Graß.

Graß.		Gramen.
Doth the wild Aſs bray when he hath *graß*? or loweth the ox over his fodder.	Job 6.5.	*An rudo onager apud tener herba? boarene bos ad forago ſuus?*
The Kings wrath is as the roaring of a lion, but his favour is as dew upon the *Graß*.	Prov. 19.12	*Ut rugitus leo ſum indignatio Rex, ut ros autem ſuper herba benevolentia is.*
The voice ſaid, Cry, and he ſaid, What ſhall I cry? All fleſh is *Graß*, and all the goodlineſs thereof is as the flower of the field.	Iſaiah 40.6, 8.	*Vox dico prædicare, & dico quid prædico? omnis caro ſum* Gramen, *etiam omnis benignitas is ſimilis ſum flos ager.*
The *Graß* withereth, the flower fadeth, but the word of our God ſhall ſtand for ever.		*Exareſco* Gramen, *decido flos, aut verbum Deus noſter permaneo in ſeculum.*
Ground.		Solum.
Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the *Ground*.	Job 5. 6, 7.	*Quamvis non prodeo è pulvis afflictio, & ex humus non effloreſco moleſtia.*
Yet man is born unto trouble, as the ſparks fly upward.		*Tamen homo ad moleſtia edor ut ſcintilla in altus evolare.*
He turneth rivers into a wilderneſs, and the water-ſprings into dry *Ground*.	Pſalm 107. 33.	*Redigo flumen in deſertus & proceſſus aqua in ſiticulos* Solum.

Grief.		Dolor.
Oh that my *Grief* were throughly weighed, and my calamity laid in the balances together.	Job 2.6.	*Utinam acurate pendo indignatio meus, & ærumna meus lanx attollo pariter.*
Mine eye is consumed because of *Grief*, it waxeth old because of all mine enemies.	Psalm 6. 7.	*Depastus sum ab indignatio oculus meus; consenesco inter omnis oppressor meus.*
For my life is spent with *Grief*, and my years with sighing.	Psalm 31.10.	*Nam deficio mæror vita meus, & annus meus gemitus.*
Wo is me, now for the Lord hath added *Grief* to my sorrow.	Jer.45 3.	*Eheu jam ego, adjicio enim Jehova mæror* Dolor *meus.*
Grasshopper.		Cicada.
Hast thou given the horse strength? hast thou clothed his neck with thunder?	Job 39.19 20.	*Done equus robur? an indao collum is tonitru?*
Canst thou make him afraid as a *Grasshopper?* the glory of his nostrils is terrible.		*An tremefacio ii sicut locusta? gloria ronchus ii terror.*


Hail


Hair


Hand


Harp


Hart


Hawk


Horn


Horse


Heart


Heaven


Hedge


Honeycombe

Hail.

AND Moses stretched forth his rod towards heaven, and the Lord sent thunder and *Hail*, and the fire ran along upon the ground, and the Lord rained *Hail* upon the Land of Egypt.

Exod. 9. 23.

Judgement will I lay to the line, and righteousness to the plumet, and the *Hail* shall sweep away the refuge of lys, and the waters shall overflow the hiding place.

Isaiah 28. 17

Grando.

Et extendo Mosche baculus suus versus cœlum, & Jehova edo sonus & Grando, *adeo ut obire ignis per terra: & demittto Jehova pluvia cum* Grando *super terra Egyptus.*

Dispono judicium ad linea, & justitia ad perpendiculum, & externo Grando *receptus fallacia, & latibulum suus aqua inundo.*

Hair.

Behold thou art fair, my love, behold, thou art fair, thou hast doves eyes within thy locks thy *Hair* is as a flock of goats that appear from mount Gilead.

Can. 4. 1.

Doth not even nature it self teach you that if a man havé long *Hair*, it is a shame unto him?

1 Cor. 11. 14

Crinis.

Ecce pulcher sum amica meus, ecce pulcher sum, oculus tuus columbinus præ crinis tuus, pilus tuus ut grex caprea qui detondeo de mons Gilhad.

An ne natura quidem ipse hic tu doceo quod vir quidem comatus sum dedecus sum.

Hand.

And there was a battle in Gath, where was a man of great ſtature, that had on every *Hand* ſix fingers, and on every foot ſix toes; four and twenty in number, and he alſo was born to the giant. 2 Sam. 21. 20

Though *Hand* joyn in *Hand*, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered. Prov. 11. 21.

Harp.

Let our Lord now command thy ſervants which are before thee to ſeek out a man who is a cunning player on a *Harp*, and it ſhall come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his *Hand*, and thou ſhalt be well. 1 Sam. 16. 16 23.

And it came to paſs, when the evil ſpirit from God was upon Saul, that David took an *Harp*, and played with his hand, ſo Saul was refreſhed and was well.

Manus.

Et ſum Bellum in Gath, ſum que quidam procerus qui Manus *& pes digitus ſum ſeni, viginti quatuor numerus, & ipſe quoque naſcor gigas.*

Conjunctus opera non ſequor impunitas malus; ſemen vero juſtus liberare ſui.

Cithara.

Edico dominus noſter ſervus tuus ad ſtans tu perquæro aliquis ſciens, pulſans Cithara *: ſum que quum in ſum tu ſpiritus Deus malus, ut is pulſans manus ſuus bene ſum tu.*

Sum enim quum in ſum ſpiritus Deus Schaul, ut David accipens Cithara *pulſare manus ſuus unde reſpirare Schaul, & bene ſum is.*

Hart.		Cervus.
These are the beasts which ye shall eat: the ox, the sheep, and the goat, the *Hart*, and the ro-buck, and the fallow deer.	Deut. 14.4,5	*Hic sum bestia qui comedo: bos, ovis & capra,* cervus, *& caprea & dama.*
Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desart.	Isaiah 35.6.	*Tunc salio Claudus velut* Cervus *& cantare lingua mutus: erumpo in desertus aqua, & torrens in solitudo.*
My beloved is like a ro or a young hart: behold he standeth behind our wall, he looketh forth at the windows.	Cant. 2.	*Similis dilectus meus caprea aut hinnulus* Cervus, *ecce stare post paries noster, prospicio è fœnestra.*
Hawk.		Accipiter.
These are they of which ye shall not eat, the Owl; and the night hawk and the cuckow, and the *Hawk* after his kind, the little owl, and the great owl, and the swan.	Deut. 14.12, 15.	*Hic autem sum ex qui non comedo, ulula & hirundo, & æsalon &* Accipiter *secundum species suus, bubo & noctua & monedula.*
Doth the *Hawk* fly by thy wisdom, and stretch her wings towards the south.	Job 39.26	*An ex intelligentia tuus penna utor* Accipiter: *pando que ala suus versus auster.* Horn.

Horn.		Cornu.
I have sowed sackcloth upon my skin, and defiled my *Horn* in the dust.	Job 16.15.	*Cilicium consuo ad ulcerosus cutis meus, redigi in pulvis* Cornu *meus.*
My *Horn* shalt thou exalt like the *Horn* of an unicorn: I shall be anointed with fresh oyl.	Psalm 92.10	*Attollo vero tanquam monoceros* Cornu *meus, perfundi oleum virens.*
Lift not up your *Horn* on high, speak not with a stiff neck.	Psalm 75.5.	*Ne attollere contra excelsus* Cornu *vester, ne loquor collum durus.*
Horse.		Equus.
An *Horse* is a vain thing for safety: neither shall he deliver any by his great strength.	Prov. 75.5.	*Mendax sum* Equus *ad salus, & multitudo robur suus non liberare sessor.*
Hast thou given the *Horse* strength? hast thou clothed his neck with thunder.	Job 39.19	*Do ne* Equus *robur? an induo collum is tonitru.*
The *Horse* is prepared against the day of battel, but safety is of the Lord.	Prov. 21.31.	Equus *aptari ad die prælium, sed Jehova sum ipse salus.*
A whip for the *Horse*, a bridle for the ass, and a rod for the fools back.	Prov. 26.3.	*Ut flagellum adhibeor* Equus, *frœnum asinus, ita virga tergum stolidus.*

Heart.		Cor.
And wine that maketh glad the *Heart* of man, and oyl to make his face to shine, and bread which strengtheneth mans *Heart.*	Psalm 104. 15.	*Et vinum qui lætificare* Cor *mortalis, nitidus efficio facies oleum & cibus qui* Cor *mortalis fulcio.*
The kings *Heart* is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever he will.	Prov. 24. 1, 4.	*Ut rivus aqua sic animus Rex sum in manus Jehova, quocunque volo, inclinare is.*
An high look, and a proud heart, and the ploughing of the wicked is sin.		*Elatio oculus, & amplitudo animus, & aratio improbus, peccatum sum.*
Heaven.		Cœlum.
But will God in deed dwell on the earth? behold the *Heaven*, and *Heaven* of heavens cannot contain thee, how much less this house that I have builded.	1 Kin. 8. 27.	*An re vera habitare Deus in terra? ecce* Cœlum *ipse,* & cœlum *non capio tu, quanto minus domus hic qui ædificare.*
I came down from *Heaven*, not to doe mine own will, but the will of him that sent	Iohn 6. 38.	*Descendo è* Cœlum *ut exsequor non voluntas meus, sed voluntas is qui mitto ego.*

Hedge.

Hedge.		Sepimentum.
The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.	Prov. 15.19.	*Via piger sum velut* Sepimentum *spinosus: iter autem rectus aggestus sum.*
He that diggeth a pit, shall fall into it, and who so breaketh an *Hedge*, a serpent shall bite him.	Eccl. 10.8.	*Qui fodio fossa in is cado, & qui perrumpo maceria, mordeo is serpens.*
Ye have not gone up into the gaps neither made up the *Hedge* for the house of Israel to stand in the battel in the day of the Lord.	Ezek. 13.5.	*Non ascendo ad irruptio, aut obduco sepes pro domus Israel consisto in bellum dies Jehova.*
Honey-Comb.		Favus.
The lips of a strange woman drop as an *Honey-comb*, and her mouth is smother then oyl.	Prov. 5.3.	*Quamvis* Favus *stillare labium extranea, & mollius oleum stillo palatum ñ.*
Thy lips, O my spouse, drop as the *Honey-comb*, honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon.	Cant. 4.11.	Favus *stillare labium tuus, ô sponsa, mel & lac sub sum lingua tuus & odor vestis tuus sum velut odor Libanus.*
Pleasant words are as an *Honey-comb*, sweet to the soul, and health to the bones.	Prov. 16.24	*Ut* Favus *mel sum sermo amænus, dulcis anima & suavis os.*


Javelin
Jewell
Image
Infant
Instrument
Iron
Judge
Justice
Jawbone
Journeying
Integritie
Indignation

Javelin.		Hasta.
AND Saul cast the *Javelin*, for he said, I will smite David even to the wall with it: and David avoided out of his presence twice.	1 Sam. 18. 11.	ET *jaculare Schaul* Hasta, *dico enim, percutio David usque ad paries, & deflecto David metus ille bis.*
And Saul sought to smite David even to the wall with the *Javelin*; but he slipt away out of Sauls presence, and he smote the *Javelin* into the wall: and David fled and escaped that night.	1 Sam. 19. 10	*Et quæro Schaul percutio David usque ad paries, sed abscendo a facies Schaul, & percutio* Hasta *paries & David aufugio eripio que sui nox ille.*
Jewel.		Gemma.
As a *Jewel* of Gold in a swines snout, so is a fair woman which is without discretion.	Prov. 11. 22	*Velut monille aureus ad rostrum porcus, ita sum mulier pulcher absque ratio.*
There is Gold and a multitude of rubies, but the lips of knowledge are a precious *Jewel.*	Prov. 20. 15	*Sum aurum, & copia carbunculus pretiosus; at instrumentum pretiosissimus sum labium scientia.*
Thy cheeks are comely with rows of *Jewels*, thy neck with chains of Gold.	Cant. 1. 10.	*Decorus sum gena tuus, velut linea lapellus, collum tuus tomex.*

Images.

I will destroy your high places, and cut down your *Images*, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

And Asa did that which was good and right in the eyes of the Lord his God.

For he took away the altars of the strange gods and the high places, and break down the *Images* and cut down the groves.

Infant.

Go, and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, *Infant:* and suckling, ox and sheep, camel and ass.

Samaria shall become desolate for she hath rebelled against her God: they shall fall by the sword. there *Infants* shall be dashed in pieces, and their women with child shall be ript up.

Statuæ.

Levi. 26.30 *Perdo excelsus vester, & succido subdialis* Statua *vester, pono que cadaver vester cum cadaver stercoreus Deus vester, & fastidio anima meus tu.*

2 Chr. 14.2, 3. *Et facio Asa qui bonus & rectus videor in oculis Jehova Deus suus.*

Amoveo enim altare, alia ingena atque excelsus & confringo Statua *is succido que lucus is.*

Infans.

1 Sam. 15.3. *Abire, & percutio Amalek, & anathemati devoveo quisquis est sum is neque clementia utor erga is: sed occido cum vir tum mulier, cum puer tum lactens, cum camelus tum asinus.*

Hosea 13.16. *Desolatus sum Samaria, rebellare enim contra Deus suus: gladius cado parvulus is collido, & prægnans is diffindo.*

In stru-

Instrument.		Instrumentum.
If he smite him with an *Instrument* of iron, (so that he die) he is a murtherer: the murtherer shall surely be put to death.	Num. 35. 16.	*Si* Instrumentum *ferreus percutio is (ita ut morior) occisor sum; omnino mors tradi occisor ille.*
Rejoyce in the Lord, O ye righteous, for praise is comely for the upright.	Psalm 33. 1, 2.	*Cantare Justus in Jehova, rectus decere laudatio.*
Praise the Lord with harp: sing unto him with the psaltery, and an *Instrument* of ten strings.		*Celebrare Jehova cithara, nablium & decachordum psallo in.*
Iron.		Ferrum.
Oh that my words were now written, oh that they were printed in a book.	Job 19. 23, 24.	*O siquis jam dare ut scribere sermo meus, ô siquis dare ut in liber exsculpere.*
That they were graven with an *Iron* pen, and laid in the rock for ever.		*Stylus ferreus atque plumbum, in perpetuum in rupes incidere.*
Take thou unto thee an *Iron* pen, and set it for a wall of *Iron* between thee and the city, and set thy face against it, and it shall be besieged.	Ezek. 4. 3.	*Accipio tu sartago ferreus & pono in pro murus ferreus inter tu & civitas, & pono facies tuus, adversus in & cingo.*

Judge.		Judex.
A father of the fatherless, and a *Judge* of the widows, is God in his holy habitation.	Psalm 68.5.	*Pater pupillus & defensor vidua sum Deus in habitaculum sanctitas suus.*
The Lord is our *Judge*, the Lord is our Lawgiver, the Lord is our King, he will save us.	Isaiah 33.22	*Jehova vindex noster, Jehova legislator noster; Jehova Rex noster sum, ipse servare ego.*
Grudge not one against another, brethren, lest ye be condemned: behold the *Judge* standeth at the door.	James 5. 9.	*Ne suspirare alius adversus alius, frater, ut ne condemno, ecce* Judex *ante foris adstare.*
Justice.		Justitia.
Defend the poor and fatherless, do *Justice* to the afflicted and needy.	Psalm 82. 3	*Judicare secundum tenuis & pupillus, afflictus & pauper justus pronunciare.*
Counsel is mine, and sound wisdom: I am understanding, I have strength.	Prov. 8. 14, 15.	*Meus sum consilium & quisquis sum meus, sum prudentia, meus robur.*
By me kings reign, and princes decree *Justice*.		*Per ego Rex regnare. & Dominator decerno* Justitia.

Jax-

Jaw-bone.		Maxilla.
And Samson found a new *Jaw-bone* of an ass, and put forth his hand and took it, and slew a thousand men therewith.	Judge 15.15, 16,17.	*Et invenio Sampson* Maxilla *asinus humens; extensus que manus accipio is & mille vir percutio ii.*
And Samson said, with the *Jaw-bone* of an ass, heaps, upon heaps, with the Jaw of an ass, have I slain a thousand men.		*Et dico Sampson* Maxilla *asinus acervus acervus, duo* Maxilla *asinus percutere mille vir.*
And it came to pass when he had made an end of speaking, that he cast away the *Jaw-bone* out of his hand, and called the place Ramath Lehi.		*Sum que quum absolvo loquor ut projicio* Maxilla *è manus suus, & vocare locus ille Ramath Lechi.*
Journeying.		Iter faciens.
And Jesus went through the Cities and Villages teaching and *Journeying* towards Jerusalem.	Luke 13. 22	*Et peragrare Jesus, urbs & vicus, doceo & iter facio versus Hierosolyma.*
Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack: a night and a day I have been in the deep.	2 Cor. 11. 25.	*Ter virga cædo, semel lapidare, ter naufragium facere: nox ac dies in profundum agere.*

Inte-

Integrity.		Integritas.
Let me be weighed in an even ballance, that God may know mine *Integrity.*	Job 31.6.	*Examinare ego lanx justitia ut cognosco Deus* Integritas *meus.*
Let *Integrity* and uprightness preserve me, for I wait on thee.	Psalm 25.12	Integritas *& rectum custodio ego, quia expectare tu.*
The *Integrity* of the upright shall guide them; but the perversness of the transgressors shall destroy them.	Prov. 11.3.	Integritas *rectus, deduco is, at perversitas perfidiosus devastare is.*
Indignation.		Indignatio.
Thou renewest thy witnesses against me, and increasest thine *Indignation* upon me: changes and war are against me.	Job 10.17	*Renovare testis tuus contra ego, & augeo* Indignatio *tuus adversus ego, vicis, & exercitus sum contra ego.*
I will bear the *Indignation* of the Lord, because I have sinned against him, untill he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.	Micah 7. 9.	Indignatio *Jehova fero, quia peccare in is, usquedum contendo contentio meus, & exerceo jus meus, produco ego in lux, ut fruor justitia is.*

Keeper.


Keeper
Key
Kid
King
Knees
Knife
Kneeling
Kidneys
Kernels
Kettle
Kill
Kiß
63

Keeper.		Præfectus.
ABel was a *Keeper* of sheep, but Cain was a tiller of the ground.	Gen. 4.2,9.	SUm Hebel *Pastor grex, sed Kajin sum agricola.*
And the Lord said unto Cain, Where is Abel thy brother? and he said, I know not; am I my brothers *Keeper?*		*Et dico Jehova Kajin, ubi sum Hebel frater tuus? qui dico, Non noscere, an custos ego esse frater meus?*
The Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the *Keeper* of the Prison.	Gen. 39.24	*Ad sum Jehova Josephus & extendo in ii benignitas, & efficio is gratiosus, in oculus* Præfectus *turris.*
Key.		Clavis.
And the *Key* of the house of David will I lay upon his shoulder: so he shall open, and none shall shut, and he shal shut and none shall open.	Isaiah 22.22	*Et impono* Clavis *domus David humerus is: is aperiens nemo claudo, & claudens, nemo aperio.*
I will give unto thee the *Keyes* of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.	Matt. 16.19	*Tu do* Clavis *regnum cœlum, & quisquis ligare in terra, ligo in cœlum, & quisquis solvere in terra, solvo in cœlum.*

Kid.

Kid.

And they took Josephs coat, and killed a *Kid* of the goats, and dipped the coat in the blood.

Manoah took a *Kid*, with a meat-offering, and offered it upon a rock unto the Lord: and the angel did wonderously, and Manoah and his wife looked on.

Hœdus.

Gen. 37.31 *Et accipio tunica Josephus & jugulare* Hircus *lactens, intingo quæ tunica ille sanguinis.*

Judg. 13.19. *Manoach assumo* Hœdus *lactens & in munus offeroque in rupes quidam Jehova, & angelus mirabiliter ago, & Manoach & uxor is video.*

King.

Is it fit to say to a *King*, Thou art wicked; and to Princes, Ye are ungodly?

God is my *King* of old, working salvation in the midst of the earth.

In the multitude of people is the *Kings* honour; but in the want of people is the destruction of the Prince.

My son, fear thou the Lord and the *King*, and meddle not with them that are given to change.

Rex.

Job 34.18. *An dicens* Rex, *ô nequam, ô improbus, ingenuus condemnare?*

Psalm. 74.12. *Deus* Rex *meus sum olim, operans salus in medius terra.*

Prov. 14.28 *In multitudo populus sum decor* Rex: *at defectus notio contritio dominator adorior.*

Prov. 24.21 *Revereri Jehova, filius meus, &* Rex, *cum varius ne commisceo tu.*

Knees.

Knees.		Genua.
The Lord shall smite thee in the *Knees* and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.	Deut. 28.35	*Percutio tu Jehova ulcus malignus in genu, & in crus; quo non possum sanor, à planta pes tuus, usque ad vertex tuus.*
My *Knees* are weak through fasting, and my flesh faileth of fatness.	Psalm 109. 24.	Genu *meus labare præ jejunium, & caro meus emaciari exhaustus pinguedo.*
All hands shall be feeble, and all *Knees* shall be weak as water.	Ezek. 7.17.	*Omnis manus debilito, & omnis* Genu *in aqua abiturus sum.*
Knife.		Culter.
And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son, and he took the firein his hand, and a *Knife*, and they went both of them together.	Gen. 22. 6.	*Et accipio Abraham lignum ad holocaustum imponoque Itzchakus filius suus, & accipio in manus suus ignis, &* Culter *& abire ambo simul.*
When thou sittest to eat with a ruler, consider diligently what is before thee, And put a *Knife* to thy throat, if thou be a man given to appetite.	Prov. 23. 1, 2.	*Quando sedeo ad vescor cum dominans, deligenter considerare quis propositurus sum tu: Et induo* Cultellus *faux tuus, si præditus appetentia sum.*

Kneel-

Kneeling.		Procumb. in Gen. sua.
When Solomon had made an end of praying, he arose from before the altar of the Lord, from *Kneeling* on his knees, with his hands spread up to heaven.	1 King 8. 54.	*Quum absolvo Schelomoro Jehova, surgo ab altare Jehova, ab inflexio suus in* Genu, *manus que suus passus versus cœlum.*
And there came a Leper to Jesus, beseeching him, and *Kneeling* down to him, and saying unto him, If thou wilt, thou canst make me clean.	Mark 1. 40.	*Venioque ad Jesus leprosus, precans ũ, isque ad* Genu *procidens ac dicens, Si volo possum ego purgo.*
Kidneys.		Renes.
And thou shall take all the fat that covereth the inwards, and the caul that is above the liver, and the two *Kidneys*, and the fat that is upon them, and burn them upon the altar.	Exo. 29. 13.	*Et accipo totus adeps qui operio intestinum, & reticulum qui sum super jecur, amboque* Renis *& adeps qui sum super ille, & adoleo super ille altare.*
But the fat, and the *Kidneys*, and the caul above the liver of the sin-offering he burnt upon the altar, as the Lord commanded Moses.	Levit. 9. 10.	*Adeps autem, &* Ren, *& reticulum jecur ex peceatum ipse adoleo in altare, quemadmodum precipio Jehova Moschũ.*

Kernels.

Kernels.

When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord:

He shall separate himself from wine and strong drink, and shall drink no Vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

All the daies of his separation shall he eat nothing that is made of the vine-tree, from the *Kernels* even to the husk.

Kettle.

The Priests custom with the people was, that when any man offered sacrifice, the priests servant came while the flesh was in seething, with a flesh-hook of three teeth in his hand:

And he strook it into the pan or *Kettle*.

Num. 6.2,3, 4.

1 Sam. 2, 14, 15.

Nuclei.

Quum vir aut mulier nuncupare votum, voveo votum Nazaræus, sui Nazaræus, forem Jehova:

A vinum aut aliis potus inebrians abstineo, acetum vinum, & acetum ullus potus inebrians non bibo, & nullus potus è maceratus uva bibo, nec ullus uva recens aut siccus comedo.

Omnis dies Nazareatus sui, de nullus res qui sum ex vitis viniferus, vel ipse Nucleus *acinus & cutis non comedo.*

Ahenum.

Ratio sacerdos cum populus hic sum, cum ullus quispiam sacrificare sacrificium, venio puer sacerdos, dum coquo caro habens fuscina tridens in manus suus:

Percutio que in labrum, aut in Ahenum.

Kill.

Kill.

Fear not them which *Kill* the body, but are not able to *Kill* the soul; but rather fear him which is able to destroy both soul and body in hell. Matth. 10.28

He that said, Do not commit adultery, said also, Do not *Kill*: now if thou commit no adultery, yet if thou *Kill*, thou art become a transgressor of the law. James 2.11.

Kiss.

Let him *Kiß* me with the *Kisses* of his mouth: for thy love is better than wine. Cant. 1. 2.

And Judas one of the twelve, went before them, and drew near unto Jesus to *Kiß* him. But Jesus said unto him, Judas, betrayest thou the Son of man, with a *Kiß*. Luke 22.47 48.

Faithful are the wounds of a friend, but the *Kisses* of an enemy are deceitful. Prov. 27.6.

Interficio.

Ne timere ego ab is qui Trucidare *corpus anima, autem non possum* Trucido: *sed timeo potius is qui possum & anima & corpus perdo in gehenna.*

Qui dico, Ne *mœchari, dico etiam,* Ne Occido: *Quod si non sum mœchatus,* Occido, *autem factus sum transgressor lex.*

Osculum.

Osculari *ego* Osculum *os suus nam sum amor tuus melior vinum.*

Et Judas unus ex ille duodecim, præeo, is & appropinquare Jesus ut Osculari *is.*

Jesus autem dico is, Judas, Osculum *filius ille homo prodo?*

Fidelis sum vulnus amicus, deprecandus vero Osculum *osor.*


Lab our
Lad
Lamb
Lamp
Laughter
Legs
Leopard
Lion
Lip
Love
Lightning
Loaves

Labour.		Opus.
THe *Labour* of the righteous tendeth to Life, the fruit of the wicked to sin.	Prov. 10.16	QUi Opus *suus comparare justus, comparo in vita proventus improbus in peccatum.*
In all labour there is profit, but the talk of the lips tendeth only to penury.	Prov. 14 23	*In omnis* Labor *sum emolumentum, at in verbum labeum tantum egestas sum.*
All the *Labour* of man is for his mouth, and yet the appetite is not filled.	Eccl. 6. 7.	*Omnis* Labor *homo advenio os ipse, tamen desiderium is non expleor.*
Lad.		Puer.
And God said unto Abraham, Let it not be grievous in thy sight, because of the *Lad*, and because of thy bondwoman. In all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy Seed be called.	Gen. 21.12	*Et dico Deus Abrahamus, ne malum videor in oculus tuus de* Puer *hic, & de ancilla tuus quicquid indico tu Satus, ausculto vox is: nam in Itzhakus vocari tu semen.*
And Abraham said unto his young men, abide you here with the ass: and I and the *Lad* will go yonder and worship, and come again to you.	Gen. 22.5.	*Edico que Abraham,* Puer *suus, tu consisto hic cum asinus, & ego & hic* Puer *eo eousque & adorare, & revertor ad tu.*

Lamb.		Agnus.
And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood, but where is the *Lamb* for a burnt-offering?	Gen. 22.7.	*Et alloquor Iitzchak Abrahamus pater suus, & dico, Meus pater: qui dico, Ecce ego filius meus, & dico Iitzchak, Ecce ignis & lignum, at ubi sum* Agnus *ad holocaustum?*
The next day John seeth Jesus coming unto him, and saith, Behold the *Lamb* of God, which taketh away the sins of the world.	John 1. 29.	*Posterus dies cerno Johannes Jesus veniens ad sui, & aio, Ecce* Agnus *ille Deus, qui tollo peccatum mundus.*
Lamp.		Lucerna.
Thy word is a *Lamp* unto my feet, and a light unto my path.	Psalm 119. 105.	Lucerna *pes meus sum verbum tuus, & lux iter meus.*
For the commandment is a *Lamp*, and the law is light: and reproofs of instruction are the way of life.	Prov. 6.23.	*Nam* Lucerna *præceptum sum, & doctrina lux: viaque vita correctio erudiens.*
Who so curseth his father or his mother, his *Lamp* shall be put out in obscure darkness.	Prov. 20.20	*Maledicens pater suus aut mater suus, extingui* Lucerna *in niger tenebræ.*

Laugh-

Laughter.		Risus.
In *Laughter* the heart is sorrowful, and the end of that mirth is heavinesſ.	Prov. 14.13	*Ex* Risus *doleo animus, & tandem lætitia fio mœror.*
Sorrrow is better than *Laughter* ; for by the ſadneſs of the countenance the heart is made better.	Eccl. 7.3.	*Melior ſum indignatio* Risus, *quia triſtitia vultus melior effici animus.*
A feaſt is made for *Laughter*, and wine maketh merry, but money anſwereth all things.	Eccl. 10.19	*Is qui ad* Lætitia *comparare convivium, & vinum lætificare vivens, & qui pecunia facio ut ſte omnis reſpondeo.*
Legs.		Crura.
The Lord ſhall ſmite thee in the knees and in the *Legs*, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.	Deut. 28.35	*Percutio tu Jehova ulcus malignus in genu, & in* Crus : *qui non poſſum ſano, à planta pes tuus, uſque ad vertex tuus.*
The Lord giveth to the beaſt his food, and to the young ravens which cry.	Pſalm 147. 9,10.	*Dominus dare jumentum cibus ſuus, & pullus corvus qui crocitare.*
He delighteth not in the ſtrength of the horſe, he taketh not pleaſure in the *Legs* of a man.		*Non potentia equus delectari, non* Crus *præſtans vir accipio.*

Leopard.		Pardus.
The wolf alſo ſhall dwell with the lamb, and the *Leopard* ſhall lie down with the kid: and the calf, and the young lion, and the fatling together, and a litle child ſhall lead them.	Iſaiah 11. 6.	*Commorari lupus cum agnus, & Pardus cum hædus, recubare vitulusque & juvenis leo, ac pecus pinguis ſimul ſum, & puer parvulus dux inter is futurus ſum.*
Can the Ethiopian change his skin, or the *Leopard* his ſpots? then may ye alſo do good, that are accuſtomed to do evil.	Jer. 13 23.	*An muto poſſum Ethiops cutis ſuus, aut* Pardus *livens macula ſuus? etiam tu poſſum benefacio edoctus malefacio.*
And the beaſt which I ſaw was like unto a *Leopard*, and his feet were as the feet of a bear.	Revel. 13. 2.	*Sum que hic beſtia qui video ſimilis* Pardus, *& pes is ut pes urſus ſum.*
Lion.		Leo.
The kings wrath is as the roaring of a *Lion* but his favour is as dew upon the graſs.	Prov. 19. 12.	*Ut rugitus* Leo *ſum terror rex, ut ros autem ſuper herba benevolentia is.*
The cow and the bear ſhall feed, their young ones ſhall lie down together; and the *Lion* ſhall eat ſtraw like the ox.	Iſa. 11 7.	*Vacco urſaque compeſco ſimul recubare catulus is, &* Leo *ſicut bos comedo ſtramen.*

Lip.

Lip.

The *Lip* of truth shall be established for ever: but a lying tongue is but for a moment.

In the *Lips* of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

In all labour there is profit, but the talk of the *Lips* tendeth only to penury.

Love.

Better is a dinner of herbs where *Love* is, than a stalled ox, and hatred therewith.

Set me as a seal upon thine heart, as a seal upon thine arm: for *Love* is strong as death, jealousie is cruel as the grave: the coals thereof are coals of fire.

Many waters cannot quench *Love*, neither can the floods drown it.

Labium.

Prov. 12.19 Labium *verax stabilior in æternum donec momentum trasigo lingua falsus.*

Prov. 10.13. Labium *prudens ad sum præsens sapientia, sed virga corpus demens.*

Prov. 14.23 *In omnis labor sum emolumentum, at in verbum* Labium *tantum egestus sum.*

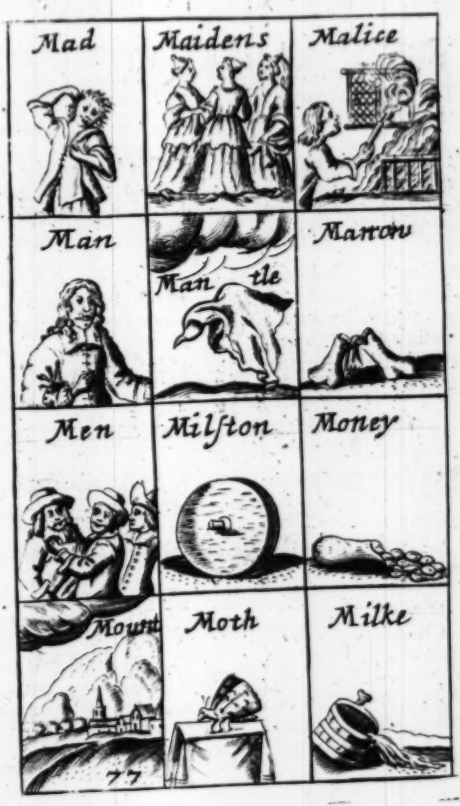
Amor.

Prov. 19. 12 *Melior sum cibarium olus ubi sum* Dilectio, *quam bos saginatus ubi sum odium.*

Cant. 8.6,7. *Impono ego ut sigillum animus tuus, ut sigillum brachium tuus, nam fortis sum ut mors* Amor, *durus ut sepulchrum zelus, prunæ is pruna sum ignis.*

Aqua multus non possum extinguo Amor, *ne flumen quidem inundare is.*

Lightning.		Fulgur.
The Lord thundered from heaven, and the most high uttered his voice.	2 Sam. 22.14, 15.	Tono *è cœlum Jehova, & Excelsus edo vox suus.*
And he sent out arrows and scattered them, *Lightning* and discomfited them.		*Et emitto sagitta qui dispergo ille,* Fulgur, *quo fundo ille.*
As the *Lightning* commeth out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.	Matth. 24.27	*Sicut* Fulgur *exeo ab oriens, & appareo usque in occidens, ita etiam sum adventus filius homo.*
Loaves.		Panes.
And Jesse said unto David his son, take now for thy brethren an ephah of this parched corn, and these ten *Loaves*, and run to the camp to thy brethren.	1 Sam. 17.17	*Et dixit Ischai David filius suus, Accipio nunc pro frater tuus ephah hic arista tostus, & decem hic* Panis, *& celeriter deporto in castra ad frater tuus.*
And Jesus said unto his disciples, how many *Loaves* have ye? go and see: and when they knew, they say, five, and two fishes.	Mark 6.38.	*Dico Jesus discipulus suus, Quot* Panis *habeo? abire & videre: & ille recognitus, dico, Quinque, & duo piscis.*


Mad
Maidens
Malice
Man
Man tle
Marrow
Men
Milston
Money
Mount
Moth
Milke
77

Mad.		Demens.
OPpression maketh a wise man *Mad*, and a gift destroyeth the heart.	Eccl. 7.7.	*Oppressio adigo ad* Insania *sapiens, & perdo animus donatio.*
They shall drink and be moved, and be *Mad*, because of the sword that I will send among them.	Jer. 25.16	*Bibo & concutior atque* Insanio ; *propter gladius qui ego missurus esse inter is.*
And as Paul spake for himself, Festus said with a loud voice, Paul thou art beside thy self, much learning doth make thee *Mad*.	Acts 26.24	*Hic autem ipse pro sui defensio, excipiens, Festus magnus vox aio,* Insanio *Paulus, multus literæ tu ad* Insania *adigo.*
Maidens.		Puellæ.
Both young men and *Maidens*, old men and children,	Psam 148. 12,13	*Juvenis etiamque* Virgo, *senex cum puer,*
Let them praise the Name of the Lord.		*Laudare nomen Jehova.*
I got me servants and *Maidens*, and had servants born in my house; also I had great possessions of great and small cattel above all that were in Jerusalem before me.	Eccl. 2.7.	*Comparare servus & ancilla, & verna sum ego, etiam possessio, armentum & grex multus sum ego, præ omnis qui sum ante ego Jeruschalaima.*

Malice.		Malitia.
Brethren be not children in understanding: howbeit in *Malice* be ye children, but in understanding be men.	1 Cor. 14.20	*Frater ne sum puer prudentia: sed* Malitia *infans, prudentia vero adultus sum.*
Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all *Malice*.	Eph. 4.31.	*Omnis amaritudo, & excandescentia, & ira, & clamor, & maledicentia tollo ex tu, cum omnis* Malitia.
Man.		Homo.
Man that is born of a woman, is of few days, and full of trouble.	Iob 14.1.	Homo *natus mulier, brevis ætas, & satur commotio.*
When thou with rebukes dost correct *Man* for iniquity, thou makest his beauty to consume away like a moth. Surely every man is vanity. Selah.	Psalm 39.11	*Quum reprehensio pro iniquitas castigare quispiam, dissolvere sicut tinea quod in sum is desiderabilis. Profecto vanitas sum omnis* Homo *maxime.*
The preparations of the heart in *Man*, and the answer of the tongue is from the Lord.	Prov. 16.1,2	*Penes* Homo *sum acies cogitatio animus, sed à Jehova sum sermo lingua.*
All the ways of a *Man* are clean in his own eys; but the Lord weigheth the spirits.		*Ut omnis via suus* Vir *purus videor in oculus suus, tamen perpendo spiritus Jehova.*

Mantle.		Toga.
And Elijah took his *Mantle*, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.	2 Kin. 2.8.	*Et assumo Elijah* Toga *suus, & convolutus, percutere aqua, & divisu cedere huc & illuc: ita transire ipse ambo per siccus.*
Then Job arose, and rent his *Mantle*, and shaved his head, and fell down upon the ground and worshipped.	Job 1. 20.	*Tunc surgo Job, lecerare que* Pallium *suus, & tondeo caput suus; procidoque in terra, & incurvare sui.*
Let mine adversarys be covered with shame, and let them cover themselves with their own confusion, as with a *Mantle*.	Psalm 109. 29.	*Induor adversarius meus ignominia, & amicio sui tanquam* Pallium *pudor suus.*
Marrow.		Medulla.
My soul shall be satisfied as with *Marrow* and fatness, and my mouth shall praise thee with joyful lips.	Psalm 63.5.	*Quasi* Adeps *& pingue. do saturari anima meus, & labium canorus laudo tu os meus.*
Be not wise in thine own eys: fear the Lord and depart from evil.	Prov. 3.7,8.	*Ne sum sapiens iudicium tuus: revereri Jehova & recedo à malum.*
It shall be health to thy navel, and *Marrow* to thy bones.		*Salutaris is sum umbilicus tuus, &* Irrigatio *os tuus.*

Men.		Homines.
O that *Men* would praise the Lord for his goodness, and for his wonderful works to the children of *Men!*	Psalm 107. 9.	*Celebrare apud Jehova benignitas is, & opus mirabilis is apud filius* Homino.
By mercy and truth iniquity is purged, and by the fear of the Lord *Men* depart from evil.	Prov. 16.6,7	*Benignitas & veritas expiari iniquitas : & reverentia Jehova, receditur à malum.*
When a *Mans* ways please the Lord, he maketh even his enemy to be at peace with him.		*Quum benevolentia prosequi Jehova via, aliquis etiam inimicus is pacatns reddo is.*
Milstone.		Mola.
Jesus said unto his disciples, It is impossible but that offences will come. but wo unto him through home they come.	Luke 17.1,2	*Aio Jesus discipulus suus; Contingo non possum, ut eveuio offendiculum, sed væ ille per qui evenio.*
It were better for for him that a *Milstone* were hanged about his neck, and he cast into the sea.		*Expedio is si* Mola *asinaris circumponor collum is, at abjectus sum in mare.*

Money.		Pecunia.
He that putteth not out his *Money* to usury, nor taketh reward against the innocent: he that doth these things shall never be moved.	Psalm 15. 5.	Pecunia *suus non expono fœnus; & munus contra in nocens non accipio; qui facio iste, nunquam dimoveor.*
The good man is not at home, he is gone a long journey,	Prov. 7.19. 20.	*Non sum vir domi suus, abeo via longinquus.*
He hath taken a bag of *Money* with him, and will come home at the day apppointed.		*Loculus* Pecunia *accipio in manus suus: dies status redire domus suus.*
Mountain.		Mons.
And the Philistines stood on a *Mountain* on the one side, and Israel stood on a *Mountain* on the other side, and there was a valley between them.	1Sam. 17.3.	*Et consisto Pelischthæus in* Mons *hinc, Israelita vero consisto in* Mons *inde, & vallis sum inter is.*
In the Lord put I my trust; how say ye to my soul, Flee as a bird to your *Mountain*?	Psalm 11.1.	*Ad Jehova ego recipero, quomodo dico anima meus, Emigrare è* Mons *vester avicula.*

Moth.

When thou with rebukes doest correct man for iniquity, thou makest his beauty to consume away like as a *Moth*.

Lay not up for your selves treasures upon earth where *Moth* and rust doth corrupt, and where thieves break through and steal,

But lay up for your selvs treasurs in heaven, where neither *Moth* nor rust doth corrupt, and where thieves do not break through nor steal.

Milk.

And thou shalt have goats *Milk* enough for thy food, for the food of thy houshold, and for maintenance for thy maidens.

Thy lips, O my spouse, drop as the *Honey-comb*, honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon.

Tinea.

Psalm 39.11 *Quum reprehensio pro iniquitas castigare quispiam, dissolvere sicut tinea qui insum is desiderabilis.*

Math. 6. 19, 20. *Ne thesaurus recondo in terra ubi* Tinea *& erosio corrumpo, & ubi fur perfodio ac furari.*

Sed recondo tu thesaurus in cœlum, ubi neque Tinea, *neque erosio corrumpo, & ubi fur non perfodio neque furor.*

Lac.

Prov. 27.27 *Insuper quantus satis sum* Lac *caprinus ad cibus tuus, ad cibus familia tuus, & victus puella tuus.*

Cant. 4. 11. *Favus stillare labium tuus, O sponsa, mel &* Lac *subsum lingua tuus, & odor vestis tuus sum velut odor Libanus.*


Nail
Napkin
naked
Neck
Nest
Night
Net
Nuts
Nurse
Nose
Nostrils
New-Wine
84

Nail.

SHE put her hand to the *Nail*, and her righthand to the workmens hammer, and with the hammer she smote *Sisera*. — Judge 5.26.

And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut, and he shall shut, and none shall open. — Isa. 22. 22.23

And I will fasten him as a *Nail* in a sure place, and he shall be for a glorious throne to his fathers house.

Napkin.

And another came, saying, Lord, Behold, here is thy pound, which I have kept laid up in a *Napkin*. — Luke 19.20

Simon Peter went into the sepulchre, and seeth the linen cloths lie: — John 20.6,7

And the *Napkin* that was about his head not lying with the linen cloths.

Clavis.

Manus sinister is ad Paxillus, *dexter autem is ad tudes laborans sui extendo, & tundo Sisera.*

Et impono clavis domus David humerus is: is aperiens, nemo claudo, & claudens, nemo aperio.

Et infigo is velut Paxillus *in locus firmus, summque solium honor, & domus paternus suus.*

Sudarium.

Et alius venio dicens, Dominus, Ecce mina tuus qui habeo sepositus in Sudarium.

Introire Simon Petrus in monumentum, & conspicio linteum ibi positus.

Et Sudarium *qui sum super caput is, non cum linteum positus.*

Naked.

And they were both *Naked*, the man and his wife, and were not ashamed. Gen. 2.25.

Rejoyce and be glad, O daughter of Edom, that dwellest in the land of Uz, the cup also shall pass thorow unto thee: thou shalt be drunken, and shall make thy self *Naked*. Lam. 4.21.

Nudus.

Sum que ille ambo Nudus, *homo & uxor is: ac non erubesco.*

Gaudeo & lætari, O filia Edom, O qui habitare in terra Huzz: etiam ad tu transeo poculum inebriare tu, & Nudare *tu.*

Neck.

My son, hear the instruction of thy father, and forsake not the law of thy mother: Prov. 1.8,9.

For they shall be an ornament of grace unto thine head, and chains about thy *Neck*.

Let not mercy and truth forsake thee: bind them about thy *Neck*, write them upon the table of thine heart. Prov. 3.3.

Collum.

Audio filius meus eruditio pater tuus, neque desero doctrina mater tuus.

Nam adjectio gratiosus sum caput tuus, & torques Fauces *tuus.*

Benignitas & fides ne derelinquo tu, alligo ii Fauces *tuus inscribo ii tabula cor tuus.*

Nest.		Nidus.
Then I said, I shall die in my *Nest*, and I shall multiply my days as the sand.	Job 29.18	*Tunc dico Apud* Nidus *meus exspirare, & sicut arena, multus dies utor.*
The sparrow hath found an house, and the swallow a *Nest* for her self, where she may lay her young.	Psalm 84.3.	*Passer invenio domus, & hirundo* Nidus *sui, in qui pono pullus suus.*
As a bird that wandreth from her *Nest*, so is a man that wandreth from his place.	Prov. 27.8.	*Ut avicula qui erro à* Nidus *suus; ita sum vir qui erro à locus suus.*

Night.		Nox.
And Job spake, and said, Let the day perish wherein I was born, and the *Night* in which it was said, There is a man-child conceived.	Job 3. 23.7.	*Et proloquens Job dico que, Pereo dies qui nascor, &* Nox *qui parens dico, Concipior mas.*
Lo, let that *Night* be solitary, let no joyful voice come therein.		*O si ille ipse* Nox *sum solitarius; ne evenio cantus in is.*
A bundle of myrrh is my well-beloved unto me, he shall lie all *Night* betwixt my brests.	Can. 1.13.	*Sum amicus meus ego ut fasciculus myrrhinus inter uber meus* Pernoctare.

Net.		Rete.
Mine eyes are ever towards the Lord: for he shall pluck my feet out of the *Net*.	Psalm 25.15.	*Oculus meus jugiter ad Jehovah respicio, qui ipse educo è* Rete *pes meus.*
The wicked desireth the *Net* of evill men: but the root of the righteous yieldeth fruit.	Prov. 12.12.	*Desiderio improbus præsidium malus, sed radix justus do ille.*
A man that flattereth his neighbour, spreadeth a *Net* for his feet.	Prov. 29.5	*Vir qui blandior amicus suus* Rete *pando contra pes is.*

Nuts.		Nuces.
And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your Vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, *Nuts* and almonds.	Gen. 43.11.	*Et dico is Israel pater ipse, Si ita jam faciendus sum id facio, accipio de laudatissimus res, hic regio in vas vester & defero ad vir ille munus, parum opobalsamum, & parum mel, myxarium, & ladanum,* Nux *& amygdala.*
I went down into the garden of *Nuts*, to see the fruits of the valley, and to see whether the vine flourished, and the pomgranates budded.	Cant. 43.11	*Ad hortos putatos descendo ad inspico virens planta vallis, ad inspico an florescere vitis germinare malus punicus.*

Nurse.

Nurse.		Nutrix.
But Deborah Rebekahs *Nurse* died, and she was buried beneath Bethel, under an Oak: and the name of it was called Allon-Bachuth.	Gen. 35. 8.	*Morior autem Debora* Nutrix *Ribka, ac sepeltor infra Bethlehem, sub quidam quercus: & nomen ille voco Allon-Bacuth.*
Then said his Sister to Pharaohs daughter, Shall I go and call to thee a *Nurse* of the Hebrew women, that shee may *Nurse* the child for thee?	Exod. 2. 7.	*Tunc dico soror ille filia Parho, An eo voco tu mulier* Nutrix *ex Hebræus, qui lactare tu hic puer?*
Nose.		Nasus.
Canst thou draw out Leviathan with a hook, or his tongue with a cord which thou lettest down?	Job 41. 1, 2.	*An extraho balæna hamus, aut funis lingua is?*
Canst thou put an hook into his *Nose*, or bore his jaw through with a thorn?		*An appono juncus* Nasus *is: aut spina perforo maxilla is?*
Surely the churning of milk bringeth forth butter, and the wringing of the *Nose* bringeth forth blood: so the forcing of wrath bringeth forth strife.	Prov. 30. 33	*Certe pressura lac educo butyrum, & pressura* Nasus *educo sanguis, ita pressura ira educo lis.*

Nostrils.		Nares.
With the blast of thy *Nostrils* the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea.	Exod 15.8.	*Cum flatus* Naris *tu coacervo aqua, consto velut cumulus fluidus, concresco abyssus in intimus pars mare.*
By the blast of God they perish, and by the breath of his *Nostrils* are they consumed.	Job 4.9.	*Ab halitus Deus pereo, & à flatus* Naris *is consumo.*
New-wine.		Mustum.
Honour the Lord with thy substance, and with the first fruits of all thine increase.	Prov. 3.9,10	*Honoro Jehova de substantia tuus, & de præcipuus totus proventus tuus.*
So shall thy barns be filled with plenty, and thy presses shall burst out with *New-wine.*		*Ita impleor horreum tuus saturitas, &* Mustum *lacus torcularius tuus perrumpo.*
How great is his goodness, and how great is his beauty! corn shall make the young men chearful, and *New-wine* the maids.	Zach. 9.17.	*Quantus sum bonum is, & quantus pulchritudo is! frumentum juvenis, &* Mustum *facundus facio virgo.*

Oyl


Oyl
Oak
Old-Age
Olive Tree
Olives
Ox
Oppressor
Organ
Ostrich
Oven
Owl
Oxen
91

Oyl.

The lips of a strange woman drop as an honey-comb, and her mouth is smoother than *Oyl.* — Prov. 5. 13.

He that loveth pleasure shall be a poor man: he that loveth wine and *Oyl*, shall not be rich. — Prov. 21. 17, 20.

There is a treasure to be desired, and *Oyl* in the dwelling of the wise; but a foolish man spendeth it up.

Oak.

And Absalom met the servants of David, and Absalom rode upon a mule, and the mule went under the thick boughs of a great *Oak*, and his head caught hold of the *Oak*, and he was taken up between the heaven and the earth, and the mule that was under him went away. — 2 Sam. 18. 9.

Oleum.

Quamvis favus stillare labium extraneus, & mollius Oleum *stillo palatum is.*

Vir egens sum qui amare lætitiam; qui amo vinum & Oleum, *non sum dives.*

Thesaurus desideratissimus, & Oleum *sum in habitaculum sapiens, stolidus autem homo absorbeo ille.*

Quercus.

Et obvio Abschalom servus David; & Abschalom insidet super mulus, & eo mulus subter perplexus Quercus *magnus, qui* Quercus *ita hæret caput is, ut pendere inter cœlum & terra, & mulus qui sub is sum prætergredior.*

Old-age.		Senectus.
And the Lord said unto Abraham, thou shalt go to thy fathers in Peace, thou shalt be buried in a good *Old-age*.	Gen. 15.15	*Et dico Dominus Abrahamus, Eo ad pater tuus cum pax, sepelsri in* Canities *bonus.*
Then Abraham gave up the ghost, and died in a good *Old-age*, an old man, and full of years, and was gathered to his people.	Gen. 25. 8	*Postea expirans, morior Abraham in* Canities *bonus, senium satur, & aggregor ad populus suus.*
And Gideon the Son of Joash died in a good *Old-age*, and was buried in the sepulchre of Joash his father in Ophrah of the Abi-ezrites.	Judg. 8.32	*Et Gideon filius Joasch morior in* Canities *bonus, & sepelio in sepulchrum Joasch pater suus Abiberrita Hophre.*
Olive-tree.		Oliva.
I am like a green *Olive-tree* in the house of God.	Psal. 52. 8.	*Esse ut* Oliva *virens in Domus Deus.*
The Lord called thy name, a green *Olive-tree*, fair, and of goodly fruit: with the noise of a great tumult, he hath kindled fire upon it, and the branches of it are broken.	Jer. 11. 16.	Oliva *virens pulcher fructus species vocare tu Jehova nomen tuus: ad sonus conflictus procella maximus incendo ignis præterea & frango propago is.*

Olives.		Olivæ.
And when he had set the brands on fire, he let them go into the standing Corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and *Olives.*	Judge 15.5.	*Et quum accendo ignis fax immitto ii in seges Pelischthæus: qui succendo cum meta tum seges, vineaque & Olivetum.*
Thou shalt sow, but thou shalt not reap; thou shalt tread the *Olives*, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.	Micah 6.15.	*Tu sero, sed non meto; tu calcare Oliva sed non ungo tu oleum; & mustum, sed non bibo vinum.*
Ox.		Bos.
He goeth after her straight-way, as an *Ox* goeth to the slaughter, or as a fool to the correction of the stocks.	Prov. 7. 12.	*Sequor ii subito, tanquam* Bos *ad mactatio abeo, & velut compeditus ad eruditio stultus.*
Better is a dinner of herbs where *Love* is, than a stalled ox, and hatred therewith.	Prov. 14.23	*Melior sum cibarium olus ubi sum dilectio, quam* Bos *saginatus ubi sum odium.*
Thou shalt not muzzle the mouth of the *Ox* that treadeth down the corn.	1 Cor. 9.9.	*Non obligare os* Bos *triturans.*

Oppres-

Oppressour.

Envy thou not the *Oppressour*, and chuse none of his ways. Prov. 3.31.

The prince that wanteth understanding, is also a great *Oppressour*: but he that hateth covetousness shall prolong his days. Prov. 28.16

Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the *Oppressour*. Jer. 22.3.

Oppressor.

Ne invideo ullus Violentus, *neque eligo ullus via is.*

Antecessor carens omnis intelligentia, & multus Oppressio *decutare qui autem odi quæstus prolongare dies.*

Sic aio Jehova, Excerceo jus & justitia, & eripio is qui rapina pati è manus Oppressor.

Organ.

And Adah bare Jabel, he was the father of such as dwell in tents, and of such as have cattel: Gen. 4 20,21

And his brothers name was Jubal, he was the father of all such as handle the harp and *Organ*.

They take the timbrel, and harp, and rejoyce at the sound of the *Organ*. Job 21.12

Organum.

Parioque Hada Jabalus, hic sum autor habitans in tentorium & pecuaria.

Nomenque frater is sum Jubal: hic fuit autor omnis tractans cithara & Organon.

Vociferor ad tympanum & cithara, & lætor ad sonus Organum.

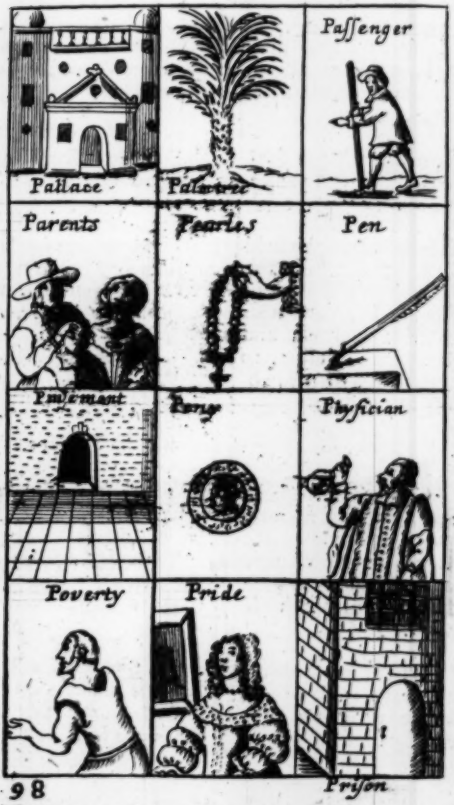
Ostrich.

Ostritch.		Struthum.
Gavest thou the goodly wings unto the peacocks, or wings and feathers unto the *Ostritch*?	Job 39.13, 14.	*Alane pavo exsultabundus, an penna ciconia, aut* Struthio *camelus dare?*
Which leaveth her eggs in the earth, and warmeth them in the dust.		*Qui relinquo terra ovum suus, & in pulvis calefacio ii.*
Oven.		Fornax.
Thou shalt make them as a fiery *Oven* in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.	Psalm 21.9.	*Dispono is ut* Fornax *ignis tempus facies iratus tuus; Jehova ira suus absorbeo is, & consumo is ignis.*
For behold the day cometh that shall burn as an *Oven*, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up.	Mal. 4. 1.	*Nam ecce dies ille advenio, ardens tanquam* Fornax, *& omnis superbus, & omnis faciens improbitas stipula, & inflammo dies ille venturus.*

Owls.

Owls.		Ululæ.
I went mourning without the sun, I stood up, and I cried in the congregation.	Job 30 28,29	*Ater ambulo nono Sol, surgo, & in congregatio vociferor.*
I am a brother to dragons, and a companion to *Owls*.	Isaiah 43.20	*Frater sum draco & socius* Ulula.
The beasts of the field shall honour me, the dragons and the *Owls*; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.		*Honoro ego bestia agri, draco, & Ulula: quia pono in desertum aqua, & flumen in solitudo ad præbendus potus populus meus, electus meus.*
Oxen.		Boves.
Abimelech took sheep, and *Oxen*, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.	Gen. 20.14.	*Accipio Abimelec, ovis, & Armentum, & servus, & ancilla do que Abrahamus & restituo is Sara uxor is.*
Where no *Oxen* are, the crib is clean: but much increase is by the strength of the ox.	Prov. 14.4.	*Quum desum* Bos, *præsepe mundus sum: amplitudo autem proventus sum vires bos.*

Palace.


Passenger
Pallace
Palmtree
Parents
Pearles
Pen
Pasement
Penny
Physician
Poverty
Pride
Prison

Palace.

With gladneſs and rejoycing ſhall they be brougth, they ſhall enter into the kings *Palace.*

And Peter followed Jeſus afar off, even into the *Palace* of the high prieſt: and he ſat e with the ſervants, and warmed himſelf at the fire.

When a ſtrong man armed keepeth his *Palace*, his goods are in peace.

Palm-tree.

And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time:

And ſhe dwelt under the *Palm-tree* of Deborah.

The righteous ſhall flouriſh like the *Palm-tree*; he ſhall be like a cedar in Lebanon.

Palatium.

Pſalm 45.15 *Deportari cum lætitia & exſultatio intrare in* Palatium *rex.*

Mark 14.54 *Et Petrus ſequor Jeſus è longinquo, intro uſque in* Aula *pontifex maximus & conſideo cum miniſter & calefacio ſui ad ignis.*

Luke 11.21 *Quum validus quiſpiam armatus cuſtodio* Palatium *ſuus in pax ſum qui ipſe ſuppeto.*

Palma.

Judges 4.4,5. *Et Debora prophetiſſa, uxor Lapidothana, hic judico Iſrael tempus ille:*

At que habito ſub Palma *Debora.*

Pſalm 92.12 *Juſtus ut* Palma *germino, ut cedrus in Libanus creſco.*

Paſſenger

Passengers.		Viatores.
A foolish woman is clamorous; she is simple, and knoweth nothing.	Prov. 9. 13, 14, 15.	*Mulier stolidus streporus sum : fatuus, & nescio quicquam.*
For she sitteth at the door of her house, on a seat in the high places of the city,		*Sedeo enim ad ostium domus suus, super solium in locus excelsus urbs,*
To call *Passengers* who go right on their ways.		*Ad avocare* Viator *qui rectà eo iter suus.*
Parents.		Parentes.
And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their *Parents*, and cause them to be put to death.	Matth. 10.21.	*Et trado frater frater ad mors, & pater filius, & insurgo liberi in* Parens, *& morte multandus curo.*
And ye shall be betrayed, both by *Parents*, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.	Luke 21.16	*Et prodor à* Parens, *& frater, & cognatus, & amicus : & morte multandus curo aliquis ex tu.*

Pearls.

Pearls.		Margaritæ.
No mention ſhall be made of coral, or of *Pearls*, for the price of wiſdom is above rubies.	Job 28.18.	*Sandaſtros aut unio nullus fio mentio, nam acquiſitio ſapientia præ eo carbunculus.*
Give not that which is holy unto the dogs, neither caſt ye your *Pearls* before ſwine, left they trample them under their feet, and turn again and rent you.	Matth. 7.6.	*Ne do qui ſanctus ſum canis, nec projicio* Margarita *veſter coram porcus, nequando conculco is pes ſuus, & converſus lacero tu.*
Pen.		Penna.
O that my words were now writen, O that they were printed in a book.	Job 19 23 24.	*O ſiquis dare ut ſcribere ſermo meus.*
That they were graven with an iron *Pen*, and lead in the rock for ever.		*O ſiquis dare ut in liber exſculpere* Stylus *ferreus atque plumbum in perpetuum in rupes incidere.*
My heart is enditing a good matter: I ſpeak of the things which I have made touching the king: my tongue is the *Pen* of a ready writer.	Pſalm 45.1.	*Ebullit animus meus verbum bonus: dictuvus eſſe ego poema meus de rex; lingua meus &* Stylus, *ut ſcriba promptus.*

Pavement.

And King Ahaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from off the brazen oxen that were under it, and put it upon a *Pavement* of stones.

Then brought he me into the outer court, and lo, there were chambers, and a *Pavement* made for the court round about, thirty chambers were upon the *Pavement.*

Penny.

Shew me the tribute money, and they brought unto him a *Penny.*

Is it lawful to give tribute to Cesar or not?

Shall we give, or shall we not give? but he knowing their hypocrisie, said unto them, why tempt ye me? bring me a *Penny* that I may see it.

Pavimentum.

2. Kin. 16. 17. *Et trunco rex Achaz rophorus & basis, & amoveo ab illa singulus sunt labrum lacus quoque de pono à bos æreus qui sub sum is: ac impono ille* Pavimentum *lapideus.*

Ezek. 40. 17 *Tunc introduco ego, in atrium extimus, & ecce, sum cella &* Pavimentum *factus iste atrium circum. quaque triginta cella in ipse* Pavimentum *sum.*

Denarius.

Mat. 22. 19. *Ostendere ego numisma census, & ipse offero ipse* Denarius.

Mark 12. 14. 15. *Licet census Cæsar do, an non?*

Do an non do? ipse vero sciens is hypocrisis, dico is, Quid ego tentave? proferre ego Denarius *ut video.*

Phy-

Physitian.		Medicus.
Is there no balm in Gilead? is there no *Physician* there, why then is not the health of the Daughter of my people recovered?	Jer. 8.22.	*An opobalsamum nihil sum in Gilhad? an* Medicus *nullus sum ibi? nam cur non convalesco filia populus meus?*
And Jesus said unto them, Ye will surely say unto me this Proverb, *Physician* heal thy self: whatsoever we have heard done in Capernaum, do also here in thy country.	Luke, 4.23.	*Et dico Jesus ad ii, Omnino dicere ego hic proverbium,* Medicus *curo tu ipse: quicunque audio factus sum in urbs Capernaum, facio etiam hic in patria tuus.*
Luke the beloved *Physitian*, and Demas greet you.	Col.4. 14.	*Saluto tu Lucas* Medicus *ille dilectus & Demas.*
Poverty.		Paupertas.
There is that scattereth, and yet increaseth; and there is that with-holdeth more than is meet, but it tendeth to *Poverty*.	Prov. ii.24.	*Sum qui dispergo tamen angeor, & sum qui cohibeo sui à rectum tantummodo ad egestas cohibeo.*
The drunkard and glutton shall come to *Poverty*, and drowsiness shall cloth a man with rags.	Prov. 23.21	*Ebriosus & commessator* Pauper *fio, & pannunculus indno dormitator.*

Pride.		Superbia.
When *Pride* cometh, then cometh shame; but with the lowly is wisdom.	Prov. 11. 2.	*Quum adveneo* Superbia, *tunc evenio ignominia; apud modestus autem sum sapientia.*
Pride goeth before destruction; and an haughty spirit before a fall.	Prov. 16.18	*Ante confractio* Superbia, *at ante lapsus altus sum spiritus.*
Wo to the crown o *Pride*, to the drunkards of Ephraim, whose glorious beauty is a fading flower.	Isai. 28. 1	*Vae corona* Fastus, *ebriosus Ephrajim, qui ornatus decor sum velut flos caducus.*
A mans *Pride* shall bring him low, but honour shall uphold the humble in spirit.	Prov. 29.23	*Elatio homo deprimo is, depressus autem spiritus sustento honor.*
Prison.		Carcer.
I was an hungred, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in:	Matt. 25. 35,36.	*Esurus sum & do ego quo vescuor, sitio, & do ego potus; hospes sum & colligo ego.*
Naked, and ye clothed me; I was sick, and ye visited me; I was in *Prison*, and ye came unto me.		*Nudus, & amico ego, ægroto & invisito ego: in* Carcer *sum, & venio ad ego.*

Quails


Quailes
Quakeing
Quarrel
Quaenei
Qui-ver

Quails.		Coturnices.
AND it came to pass that at even the *Quails* came up, and covered the camp, and in the morning the dew lay round about the host.	Exod. 16.13.	EST itaque idem vesper ut ascendo Coturnix tegereque castra, & mane, sum stratus ros circa ipse castra.
The people asked, and he brought *Quails*, and satisfied them with the bread of heaven.	Psal. 105. 40.	Petoque populus, adducoque Coturnix, & panis cœlum satio is.
Quaking.		Trepidatio.
Moreover the word of the Lord came unto me, saying,	Ezek. 12.17. 18.	Iterum sum verbum Jehova ad ego, dicendo,
Son of man, eat thy bread with *Quaking*, and drink thy water with trembling and with carefulness.		Filius homo, panis tuus in commotio comedo: & aqua tuus cum tremor, & cum solicitudo bibo.
I Daniel alone saw the vision, for the men that were with me saw not the vision: but a great *Quaking* fell upon them, so that they fled hide themselves.	Dan. 10. 7.	Video ego Danijel solus visio iste, homo enim qui ego cum sum non video visio ipse: sed Trepidatio magnus accido super is, fugio que abscondo sui ipsorum.

Quar-

Quarrel.

If any man have a *Quarrel* against any, even as Christ forgave you, so also do ye. — Colos. 3. 13.

I will bring a sword upon you, that shall avenge the *Quarrel* of my covenant. — Lev. 26. 25.

Herodias had a *Quarrel* against John, and would have killed him, but she could not. — Mark 6. 19.

Querela.

Siquis adversus aliquis habeo Querela, *sicut & Christus condono tu, ita & tu.*

Induco contra tu gladius ulciscens Ultio *fœdus.*

Herodias immineo Johannes, & cupio is trucido: nec possum.

Queen.

And when the *Queen* of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions. — King. 10. 1.

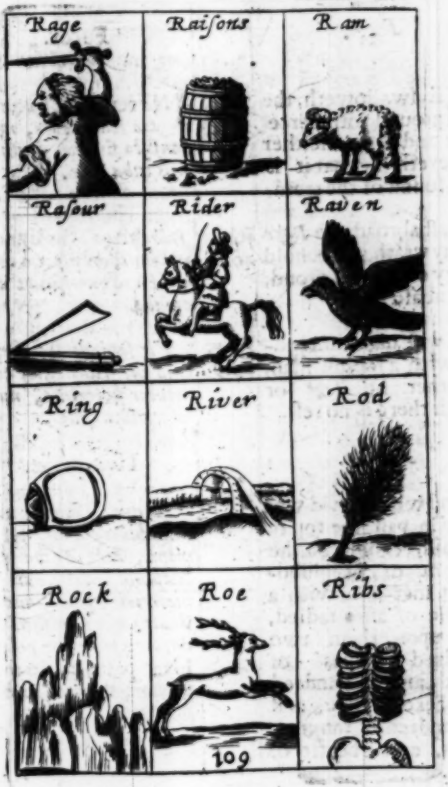
The *Queen* of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here. — Marth. 2. 42.

Regina.

Et quum audio Regina, *Sabeba fama Schelomon, de nomen Jehova; venio ad probare is ænigma.*

Regina *auster surgo in judicium cum gens iste & condemno is: quod venio à terminus terra sapientia Solomon audio: & ecce plus quam Solomon sum in hic locus.*

Quiver.		Pharetra.
He mocketh at fear, and is not afrighted; neither turneth he back from the ſword.	Job 39 22,23.	*Rideo pavor, neque conſternor; neque revertor metus gladius.*
The *Quiver* ratleth againſt him, the glittering ſpear, and the ſhield.		*Contra ſui ſono* Pharetra, *ſplendens haſta & lancea.*
And Elam bare the *Quiver*, with charots of men and horſemen, and Kir uncovered the ſhield.	Iſa. 22. 6.	*Et Helamita geſto* Pharetra, *cum currus homo & eques, & Kir expromo clypeus.*
Their *Quiver* is an open ſepulchre, they are all mighty men.	Jer. 5. 16.	Pharetra *ipſe ſum ſepulcrum apertus, omnis ſum potens.*
He hath bent his bow, and ſet me as a mark for the arrow.	Lam. 3 12.13	*Adduco arcus ſuus, ſtatuoque ego ſagitta ſuus ut ſcopus.*
He hath cauſed the arrows of his *Quiver* to enter into my reins.		*Immitto in ren meus telum* Pharetra *ſuus.*


Rage
Raisons
Ram
Rasour
Rider
Raven
Ring
River
Rod
Rock
Roe
Ribs
109

Rage.

HE swalloweth the ground with fierceness and *Rage*, neither believeth he that it is the sound of the trumpet. — Job 39.24

Cast abroad the *Rage* of thy wrath, and behold every one that is proud, and abase him. — Job 40.11.

If a wise man contendeth with a foolish man, whether he *Rage* or laugh there is no rest. — Prov. 29.9.

Raisins.

And when David was a little past the top of the hill, behold Ziba, the servant of Mephibosheth, met him with a couple of asses sadled, and upon them two hundred loaves of bread, and an hundred bunches of *Raisins*, and an hundred of summer fruits, and a bottle of wine. — 2 Sam. 16.1.

Furor.

IN Fremitus & *commotio fodio terra, neque consisto firmus, quum sonus tubæ edor.*

Dispergo Indignatio *ira tuus, & aspicio quicquid sum excelsus ac dejicio ille.*

Vir sapiens si disceptio cum vir stultus, sive commoveor sive video, nullus tamen sum quies.

Uvæ passæ.

Et quum David transeo paululum præter vertex mons, ecce Tziba puer Mephiboscheth venio obviam is, & par asinus instratus qui impositus sum ducenti panis, & centum Uva passa *centumque pomum, & uter vinum.*

Ram

Ram.

I saw in a vision, and I was by the River of Ulai, and behold there stood before the river a *Ram* which had two horns.

I saw the *Ram* pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand.

Rasour.

Lo, thou shalt conceive and bear a Son, and no *Razour* shall come on his head, for the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hands of the Philistines.

The tongue deviseth mischief like a sharp *Razour*, working deceitfully.

Aries.

Dan. 8. 2, 3, 4. *Video in visio & sum per fluentum Ulai, & ecce,* Aries *unus sto ante fluentum bicornis.*

Video Aries *petens occidens, aquilo que, & meridies versus, qui nullus bestia obsisto neque ullus eripeo è manus is.*

Novacula.

Judg. 13. 5. *Ecce tu concipio, & brevi pariturus sum filius, ad qui caput nemo admoveo* Novacula, *qui Nazareus Deus sum puer ipse inde ab uterus, & ipse incipio servo Israel è manus Pelischthæus.*

Psalm 52. 2. *Erumna excogitatus depromo lingua tuus similis sum* Movacula *acutus è artifex dolus.*

Rider

Rider.		Sessor.	
Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his *Rider* shall fall backward.	Gen. 40.17	*Sum Dan ut serpens juxta via, acontias juxta semita qui mordeo calx equus per qui decido* Sessor *is retrorsum.*	
Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord, for he hath triumphed gloriously, the horse and his *Rider* hath he thrown into the sea.	Exod. 15. 1	*Tunc cano Moschè filius Israel canticam iste Jehova, loquor, dicendo; Canto Jehova, eo quod admodum excelleo equus &* Sessor *is dejicio in mare.*	
Raven.		Corvus.	
And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.	Gen. 8. 6,7.	*Est autem exactus quadraginta dies, quum aperio Noach senestra arca qui facio.*	
And he sent forth a *Raven*, which went forth to and fro, until the waters were dried up from off the earth.		*Et emitto* Corvus: *qui indesinentur eo & redeo, usque dum exarescо aqua ex superficies terra.*	

Ring

Ring.		Annulus.
But the father said to his servants, Bring forth the best robe, and put it on him, and put a *Ring* on his hand, and shoes on his feet.	Luke 15.22	*Dico vero pater ad servus suus, Profero stola ille præcipuus, & induo is, & induo* Annulus *in manus is, & solea in pes.*
If there come unto your assembly a man with a gold *Ring*, in goodly apparrel; and there come in also a poor man in vile raiment.	James 2. 2,3	*Si quis in cœtus vester ingredior aurens gestans* Annulus *vestis splendidus, ingredior autem & pauper cum sordidus vestis.*
And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, *&c.*		*Et respicio ad is qui vestis gero splendidus, & dico is, Tu sedeo hic pulchre, &c.*
River.		Flumen.
And the daughter of Pharaoh came down to wash her self at the *River*, and her maidens walked along by the *River* side, and when she saw the Ark among the flags, she sent her maid to fetch it.	Exod. 2. 5.	*Et descendo filia Parhox lavo sui ipsius ad* Rivus: *& puella is deambulo secundum* Rivus: *& quum video arca in medius alga mitto ancilla suus accipio is.*
There is a *River*, the streams whereof shall make glad the city of God.	Psalm 46. 4	Flumen *sum* Rivus *is lætifico civitas Deus.*

Rod.		Virga.
Thou shalt break them with a *Rod* of iron, thou shalt dash them in pieces like a potters vessel.	Psalm 2. 9.	*Confringo iste* Virga *ferreus, ut vas figlinus dissipo is.*
He that spareth his *Rod*, hateth his son, but he that loveth him chasteneth him betimes.	Prov. 13.24	*Qui cohibeo* Virga *suus, odit filius suus: qui autem amo is, tempestive procuro eruditio is.*
The *Rod* and reproof give wisdom; but a child left to himself bringeth his mother to shame.	Prov. 29.15	Virga *& correctio do sapientia, at puer permissus sui pudefacio mater suus.*
Rock.		Rupes.
There be three things which are too wonderful for me; yea four, which I know not:	Prov. 30. 18,19	*Tres sum occultus à ego imo quatuor hic non noscere:*
The way of an eagle in the air, the way of a serpent upon a *Rock*, the way of a ship in the midst of the sea, and the way of a man with a maid.		*Via aquila in cœlum, via serpens in* Rupes, *via navis in altus more, & via vir in virgo.*

Roe.

Let her be as the loving hind, and pleasant *Roe*, let her breasts satisfie thee at all times, and be thou ravish'd always with her love.

Prov. 5. 19. *Sum cerva amicissimus, & Rupicapra gratiosus, uber ipse uberat tu omnis tempus, in amor is erro jugiter.*

Deliver thy soul as a *Roe* from the hand of the hunter, and as a bird from the hand of the fowler.

Prov. 6. 5. *Eripio tu ut Capra è manus venator, & sicut avis è manus auceps.*

Ribs.

Abner with the hinder end of the spear smote Asahel under the fifth *Rib* that the spear came out behind him; and he fell down there, and died in the same place.

2 Sam. 2. 23. *Percutio Hazael Abner stylus posteriori hasta ad quintus* Costa, *ita ut exiens hasta a tergum is cadoque ibi, & morior in idem locus.*

And when Abner was returned to Hebron, Joab took him aside in the gate, to speak with him quietly, and smote him there under the fifth *Rib*, that he died; for the blood of Asahel his Brother.

2 Sam. 3. 27. *Et quum revertor Abner ad Chebron seorsim duco is Joab intra porta, ut loquor cum is imprudens, percutio que is ibi quinnus* Costa *adeo ut morior, propter sanguis Hazael frater is.*

Caprea.

Costæ.


Sack
Saint
Salt
Scepter
Sword
Scorner
Servant
Sheepe
Shepherd
Shield
Shoe
Slaggard

Sack.

Then Joseph commanded to fill their *Sacks* with corn, and to restore every mans money into his *Sack*.

And as one of them opened his *Sack* to give his ass provender in the inn, he espied his mony, for behold it was in his *Sacks* mouth.

Gen. 42.25 27.

Saints.

I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem, and many of the *Saints* did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

Acts 26.9, 10.

Saccus.

Tunc præcipio Joseph ut impleo instrumentum is commeatus restituendo insuper pecunia is quisque in Saccus *suus.*

Et ut unus ille aperio Saccus *suus do pabulum asinus suus in diversorium, video pecunia suus, nam ecce sum in os mantica suus.*

Sancti.

Equidem statuo apud ego adversus nomen ille Jesus Nazaræus multus oportet ego contrarius facio.

Quod etiam facio Hierosolyma, & multus Sanctus *ego carcer includo, à princeps sacerdos potestas acceptus: & quum ab is interimor fero suffragium.*

Salt.

But Lots wife looked back from behind him, and she became a pillar of *Salt*. Gen. 19.26.

Can that which is unsavoury be eaten without *Salt*: or is there any taste in the white of an egg? Job 6.6.

Ye are the *Salt* of the earth; but if the *Salt* have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Mat. 5 13.

Scepter.

There shall come a star out of Jacob, and a *Scepter* shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Num. 24.17.

Thy throne, O God, is for ever and ever, the *Scepter* of thy kingdom is a right *Scepter*. Psalm 45.6.

Sal.

Sed quum intueor uxor Lot ulterius post is, statua Sal *effectus sum.*

An comedor insulsus, absque Sal *? sum ne sapor in albumen vitellus ?*

Tu sum Sal *terra, quod si* Sal *infatuatus sum, quo salior ? ad nihil valeo amplius nisi ut abjicior foras & conculcor à quivis.*

Sceptrum.

Procedo stella ex Jahacobus, & exsurgo Sceptrum *ex Israel, qui frango latus Moabita, & destruo omnis is qui pone sum.*

Solium tuus, O Deus, in seculum, & sempiternum, Sceptrum *rectus sum* Sceptrum *regnum tuus.*

Sword.		Gladius.
Be ye afraid of the *Sword:* for wrath bringeth the punishment of the *Sword*, that ye may know there is a judgment.	Job 19.29	*Metuo tu à* Gladius: *nam æstus ira excito iniquitas cruentus ut cognosco qui ex jussum.*
There is that speaketh like the piercings of a *Sword*: but the tongue of the wise is health.	Prov. 12.18.	*Sum qui pronuncio similis transfodiens* Gladius; *at lingua sapiens salus sum.*
The *Sword* of the Lord is filled with blood, it is made fat with fatness.	Isa. 34. 6.	Gladius *Jehova impleor sanguis, pingue fio adeps.*
Scorner.		Derisor.
A *Scorner* seeketh wisdom, and findeth it not; but knowledge is easie unto him that understandeth.	Prov. 14.6.	*Quæro* Derisor *sapientia, & non invenio; scientia autem prudens facile sum.*
A *Scorner* loveth not one that reproveth him, neither will he go unto the wise.	Prov. 15.12	*Non diligit* Derisor *corripiens sui, sapiens non ad eo.*
The thoughts of foolishness is sin; and the *Scorner* is an abomination to men.	Prov. 24.9.	*Scelus stultus sum damnabilis, abominandus vero quisque* Derisor.

Servant.		Servus.
He that troubleth his own house shall inherit the wind, and the fool shall be *Servant* to the wise of heart.	Prov. 11.29	*Qui conturbo domus suus possideo ventus, & stultus* Servus *efficior sapiens animus.*
The rich ruleth over the poor, and the borrower is servant to the lender.	Prov. 22.11	*Dives in pauper dominari:&* Servus *fio qui mutuari vir dans mutuum.*
Accuse not a *servant* unto his master, lest he curse thee; and thou be found guilty.	Prov. 30.10.	*Ne insimulo* Servus *apud dominus suus, ne maledicatu, & reus peragor.*
Sheep.		Oves.
And Hezekiah king of Judah did give to the congregation a thousand bullocks, and seven thousand *Sheep*: and the princes gave to the congregation a thousand bullocks and ten thousand *sheep*, and great numbers of priests sanctified themselves.	2 Chr. 30.24.	*Et Chizkijah rex Jehuda offero congregatio mille juvencus, & septies mille* Pecus, *& princeps offero congregatio juvencus mile* Pecusque *decies mille: sui vero sanctifico sacerdos copiose.*

Shepherd.		Paſtor.
Wo to the idol *Shepherd* that leaveth the flock, the ſword ſhall be upon his arm, and upon his right eye, his arm ſhall be clean driedup, and his right ey ſhall be utterly darkened.	Zech. 11.17.	*Væ* Paſtor *nihili qui derelinquo grex, gladius immineo brachium ũ, & oculus dexter ũ: brachium ũ prorſus areſco, & oculus dexter ũ omnino caligo.*
I am the good *Shepherd*, the good *Shepherd* giveth his life for his ſheep.	John 10.11,	*Ego eſſe* Paſtor *ille bonus, bonus* Paſtor *vita ſuus depono pro ovis.*
I am the good *Shepherd*, and know my ſheep, and am known of mine.	14.	*Ego eſſe* Paſtor *ille bonus, & agnoſco meus, & agnoſci à meus.*
Shield.		Clypeus.
Every word of God is pure, he is a *Shield* to them that put their truſt in him.	Prov. 30. 5.	*Omnis ſermo Deus purgatus ſum,* Scutum *ſum recipiens ſui ad ipſe.*
Take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand.	Eph. 13.16	*Aſſumo univerſus ille armatura Deus, ut poſſum obſiſto tempus adverſus, & omnis conſectus ſto.*
Above all, taking the *Shield* of faith, *&c.*		*Supra omnis, aſſumptus* Scutum *fides,* &c.

Shoe.		Calceus.
This was the manner in former time in Israel, concerning redeeming and concerning changing, for to confirm all things: a man pluked off his *Shoe*, and gave it to his neighbour, and this was a testimony in Israel.	Ruth 4.7,8.	*Hic autem antiquitus in Israel, obtineo in vindicæ & in permutio ad stabilio unusquisque res detraho vir ille* Calceus *suus & do proximus suus, & hic sum is res testimonium in Israel.*
Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his *Shoe*.		*Ergo dico vindex ille Bohaz; comparo tu extraho* Calceus *suus.*
Moab is my washpot, over Edom will I cast out my *Shoe*, Philistia triumph thou because of me.	Psalm 60.8.	*Moab pollubrum sum meus, supra Edomæa projicio* Calceus *meus: contra ego Palestina clangens ago.*
Sluggard.		Piger.
Go to the ant, thou *Sluggard*, consider her ways, and be wise.	Prov. 6.6.	*Abeo ad formica, O* Piger; *aspicio via is, & sapio.*
As vinegar to the teeth, and smoke to the eys, so is the *sluggard* to them that send him.	Prov. 10.26.	*Ut acetum dens, & velut fumus oculus, ita sum, Piger mittens, ipse.*
The *sluggard* is wiser in his own conceit, than seven men that can render a reason.	Prov. 26.16	*Sapiens videor* Piger *in imaginatio suus quam septem revocans ad ratio ipse.*

Table

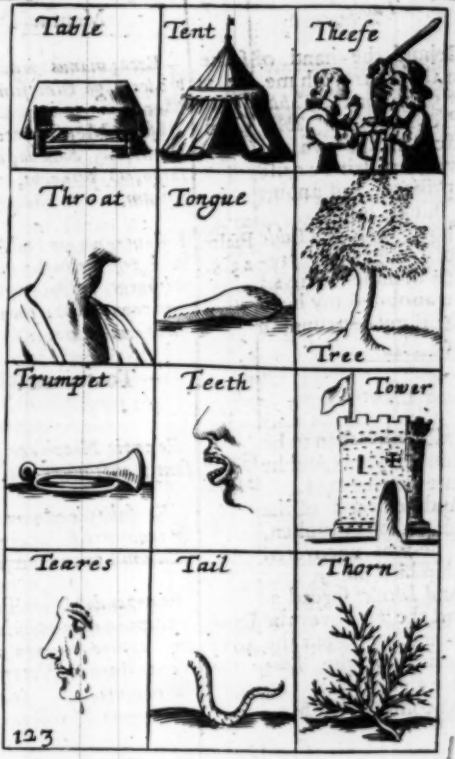


Table
Tent
Theefe
Throat
Tongue
Tree
Trumpet
Teeth
Tower
Teares
Tail
Thorn
123

Table.

Behold the hand of him that betrayeth me, is with me on the *Table*. — Luke 22.21

Prepare the *Table*, watch in the watch-tower, eat, drink: arise ye princes, and anoint the shield. — Isaiah 21.5.

Thou preparest a *Table* before me in the presence of mine enemys: thou anointest my head with oil, my cup runneth over. — Psalm 23.5.

Tent.

And Noah began to be an husband-man, and he planted a vineyard. — Gen. 9 21,22.

And he drank of the wine, and was drunken, and he was uncovered within his *Tent*.

And Moses spread abroad the *Tent* over the tabernacle, and put the covering of the *Tent* above upon it: as the Lord commanded Moses. — Exod. 4019

Mensa.

Ecce, manus ũ qui ego prodeo, ego cum sum in Mensa.

Instruo Mensa, *speculari speculator, comedo, bibo, surgo, O princeps, ungo scutum.*

Instruere coram ego Mensa *è regione hostis meus: delibutus reddo unguentum caput meus, poculum meus exuberare.*

Tentorium.

Et cœpit Noach agrigola sum plantaque vinea.

Et bibo de vinum ille & inebriari, & retegor in medium Tentorium *suus.*

Et expando Moschè Tentorium *in tabernaculum, & appono tegmen ipse* Tentorium *superne, quemadmodum præcipio Jehova Moschès.*

Thieves.		Latrones.
If grape-gatherers come to thee, would they not leave some gleaning grapes? if *Thieves* by night, they will destroy till they have enough.	Jer. 49.9.	*Si vindemiator advenire tu, nonne relinquere racemus? si* Fur *noctu, perdere qui satis esse ipse.*
Be not deceived; neither fornicators nor idolaters, nor adulterers nor effeminate, nor abusers of themselves with mankind;	1 Cor. 6.9,10	*Ne errare: neque scortator, neque idololatra, neque mæchus, neque molis, neque qui concumbo cum masculis;*
Nor *Thieves*, nor covetous, nor drunkards, nor revilers nor extortioners, shall inherit the kingdom of God.		*Neque* Fur, *neque avarus, neque ebriosus, neque conviciator, neque rapax, regnum Deus hæreditas possideo.*
Throat.		Guttur.
When thou sittest to eat with a ruler, consider diligently what is before thee,	Prov. 23.1,2	*Quando sedeo ad vescor cum dominans, diligenter considerare quis propositurus sum tu:*
And put a knife to thy *Throat*, if thou be a man given to appetite.		*Alioquin indere cultellus* Faux *tuus, si præditus appetentia esse.*
Their *Throat* is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips.	Rom. 3.13.	*Sepulcrum apertus sum* Guttur *is, lingua suus ad dolus utor, venenum aspis sum sub labium is.*

Tongue.

The *Tongue* of the just is as choice silver: the heart of the wicked is little worth. Prov. 10.20, 31.

The mouth of the just bringeth forth wisdom, but the froward *Tongue* shall be cut out.

A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue. Prov. 17.4.

A wholesom *Tongue* is a tree of life, but perversenes therein is a breach in the spirit. Prov. 15.4.

Tree.

And when the woman saw that the tree was good for food, & that it was pleasant to the eys, and a *Tree* to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat. Gen. 8.6.

Lingua.

Velut argentum lectissimus sum Lingua *justus, animus improbus per parvus sum.*

Os justus profero sapientia: Lingua *vero perversitas recissus sum.*

Maleficus attendo ad sermo molestas, fallax autem adverto ad Lingua *ærumnosus.*

Curatio Lingua *arbor vita sum perversitas autem ex is, sum confractio in spiritus.*

Arbor.

Quum ergo video mulier bonus sum fructus Arbor *ille in cibus, & gratissimus sum oculus, ac desiderabilis sum* Arbor *ad habendus intelligentia; accipio de fructus ii & comedo, etiamque do comedendus vir suus sui cum qui comedo.*

Trumpet.

Cry aloud, ſpare not, lift up thy voice like a *Trumpet*, and ſhew my people their transgreſſions, and the houſe of Jacob their ſins. Iſa. 58. 1.

And the Lord ſhall be ſeen over them, and his arrow ſhall go forth as the lightning, and the Lord God ſhall blow the *Trumpet*, and ſhall go with whirl-winds of the ſouth. Zach. 9. 14.

Teeth.

Ariſe, O Lord, ſave me O my God; for thou haſt ſmitten all mine enemys upon the cheek-bone, thou haſt broken the *Teeth* of the ungodly. Pſalm 3. 7.

There is a generation whoſe *Teeth* are as ſwords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men. Prov. 30. 14.

Tuba.

Exolamare guttur; nec cohibeo, tanquam buccina *extollo vox tuus, & indicare populus meus defectio ipſe, & domus Jahakob peccatum ipſe.*

Et Jehova contra is conſpicuus ſum prodiens velut fulgur ſagitta is, & Dominus Jehova Buccina *clango, & progredior procella meridianus.*

Dentes.

Surgo Jehova, facio ſalvus ego Deus meus percutio enim omnis inimicus meus ſuper maxilla; Dens *improbus confringo.*

Generatio ſum qui Dens *ſum ſicut Gladius, & molaris ſicut culter, ad conſumo pauper è terra, & egens ab homo.*

Tower:

Tower.

The name of the Lord is a ſtrong *Tower*, the righteous runneth into it and is ſafe. Prov. 18.10

Thy neck is like the *Tower* of David, builded for an armory, whereon there hang a thouſand Bucklers, all ſhields of mighty men. Cant. 4. 4.

Turris.

Turris *robuſtus ſum nomen Jehova quo accurrens juſtus, in editio collocari.*

Similis Turris *David ſum collum tuus, ædificatus ad armarium, de qui milleni ſcutum pendeo omnis umbo potens.*

Tears.

My friends ſcorn me, but myne eye poureth forth *Tears* unto God. Job 16.20

I am weary with my groaning, all the night make I my bed to ſwim, I water my couch with my *Tears*. Pſalm 6. 6.

My *Tears* have been my meat day and night, while they continually ſay unto me, Where is thy God. Pſalm 42. 3.

Lacrymæ.

In ludibrium traduco ego amicus meus: apud Deus ſtillo oculus meus.

Defatigari in gemitus meus facio ut nato totus nox lectus meus: Lacrima *meus ſponda meus liquefacere.*

Sum ego Lacryma *meus cibus interdiu & noctu; dum dico ego quotidie, Ubi ſum Deus tuus?*

Tail.		Clauda.
And Sampson went and caught three hundred foxes, and took fire-brands, and turned *Tail* to *Tail*, and put a fire-brand in the midst between two *Tails*.	Judg. 15.4.	*Et abire Schamson, cæpioque trecentz vulpes; & accipio fascis, obverto que cauda unus ad alter, & pono fax in medium inter bini* Cauda.
Behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.	Rev. 12 13,4.	*Ecce, draco magnus rufus, habens caput septem, & cornu decem, & in caput suus diadema septem.*
And his *Tail* drew the third part of the stars of heaven.		*Et* Cauda *is traho tertius pars stella cælum.*
Thorn.		Spina.
Canst thou draw out Leviathan with a hook, or his tongue with a cord which thou letteſt down?	Job 41 1,2.	*An extraho Balæna hamus: aut funis qui demergo lingua is.*
Canst thou put a hook into his nose, or bore his jaw through with a *Thorn*?		*An appono juncus nasus is, aut* Spina *perforare maxilla is?*
As a *Thorn* goeth up into the hand of a drunkard, so is a parable in the mouth of fools.	Prov. 26.9.	*Ut* Spina *venio in manus ebrius, ita sum sententia in os stolidus.*

Vagabond


Vagabond
Vail
Vanity
Vertue
Victor ie
Vine
Vine ger
Viper
Voice
Vomit
Vulture
130

Vagabond.		Vagus.
When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength, a fugative and a *Vagabond* ſhalt thou be in the earth.	Gen. 4.12.	*Quum humus colo, ne pergo edo vis ſuus tu,* vagus *& infeſtus agitatio ſum in terra.*
Let his children be continually *Vagabonds,* and beg.	Pſalm 109.10.	*Sum filius ille indeſinenter* Vagans, *& mendicare.*
Vail.		Velum.
The watchmen that went about the city found me, they ſmote me, they wounded me; the keepers of the walls took away my *Vail* from me.	Cant. 5.7.	*Cuſtos qui obeo civitas ego invenio, percutio ego, vulnerare ego; aufero* Carbaſus *meus à ego cuſtos murus.*
Jeſus when he had cried again with a loud voice, yielded up the ghoſt.	Matt. 27.50, 51.	*Et Jeſus quum rurſum clamo vox magnus emitto ſpiritus.*
And behold the *Vail* of the temple was rent in twain, from the top to the bottom.		*Et ecce* Velum *templum ſcindor in duo pars à ſummum uſque ad imus.*

Vanity.		Vanitas.
Behold thou hast made my days as an hands breadth, and mine age is as nothing before thee: verily every man at his best estate is altogether *Vanity*.	Psalm 39. 5.	*Ecce palmaris dispono dies meus, & tempus meus, ut nihil sum coram tu: profecto omnimodus vanitas omnis homo sum.*
He that soweth iniquity shall reap *Vanity*, and the rod of his anger shall fail.	Prov. 22. 8.	*Qui semino iniquitas moto* Molestia; *& virga furor suus deficio.*
Vanity of *Vanities* saith the preacher, *Vanity* of *Vanities* all is *Vanity*.	Eccle. 1. 2.	Vanitas Vanitas, *inquio ecclesiastes*, Vanitas Vanitas *omnis sum* Vanitas.
Vertue.		Virtus.
And the whole multitude sought to touch Jesus; for there went *Vertue* out of him, and healed them all.	Luke 6. 19.	*Et tota turba studeo is tango: quia* Vis *ab is prodeo & sanare omnis.*
And Jesus said, Some body hath touched me, for I perceive that *Vertue* is gone out of me.	Luke 8. 46.	*Et dico Jesus, Tango ego aliquis, nam ego cognoscere* Virtus *à ego prodeo.*
Add to your faith, *Vertue*; and to *Vertue* knowledge.	2 Pet. 1. 5.	*Adjicio fides vester* Virtus, Virtus *vero notitia.*

Victory.

Thine, O Lord, is the greatness, and the power, and the glory, and the *Victory*, and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

O death where is thy sting! O grave where is thy *Victory*!

The sting of death is sin, and the strength of sin is the Law.

Victoria.

1 Chr. 29.11 *Tuus sum, O Jehova, magnitudo, & potentia, & gloria, & æternitas, ac majestas, imo omnis in cœlum & in terra: tuus sum Jehova regnum, ut qui tu extollo supra omnis in caput.*

1 Cor. 15.55 56. *Ubi tuus, O mors, aculeus! ubi tuus, O sepulcrum* Victoria!

Aculeus mors sum peccatum, vis autem peccati lex.

Vine.

And the chief butler told his dream to Joseph, and said unto him, In my dream, behold a *Vine* was before me;

And in the *Vine* were three branches; and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes.

Vitis.

Gen. 40. 9, 10. *Et narrare præfectus à poculum somnium suus Josephus, & dico is, In somnium, ecce,* Vitis *coram ego sum;*

Et in Vitis *tres sum palmes: is tum quasi germinare; erumpo flos is, maturus botrus is profero uva.*

Vinegar.		Acetum.
As *Vinegar* to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.	Prov. 10.26	*Ut* Acetum *dens, & velut fumus oculus, ita sum piger is qui mitto is.*
As he that taketh away a gardment in cold weather, and as *Vinegar* upon nitre; so is he that singeth songs to an heavy heart.	Prov. 25.20	*Ut qui impono sui vestis tempus frigus, aut* Acetum *nitrum; ita sum qui cano canticum apud animus male affectus.*
Vision.		Visio.
And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said:	Num. 24.15 16.	*Et profero sententia suus, & dico, Bilham filius Behor dico, dictum vir appertus oculus.*
He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the *Vision* of the Almighty, falling into a trance, but having his eyes open.		*Dico qui audio sermo Deus, & nosco notio excel. sus, qui* Visio *omnipotens video, excidens, sed retectus oculus.*
Where there is no *Vision*, the people perish: but he that keepeth the law, happy is he.	Prov. 25.20	*Ubi non sum* Visio, *nudari populus: qui autem observare lex, O beatus ille.*

Viper.

Viper.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a *Viper* out of the heat, and fastned on his hand.

O generation of *Vipers*, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.

Voice.

And Jacob went near unto Isaac his father, & he felt him, and said unto him, the *Voice* is Jacobs *Voice*, but the hands are the hands of Esau.

I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the *Voice* of mirth, and the *Voice* of gladness, the *Voice* of the bridegroom, and the *Voice* of the bride: for the Land shall be desolate.

Vipera.

Acts 28. 3 *Quum converro Paulus nonnihil sarmentum, & impono in pyra, prodire* Vipera *è calor, arripioque is manus.*

Mat. 12. 34 *Progenies* Vipera, *quomodo possum bonus loquor quum sum malus? nam ex redundantia cor os loqui.*

Vox.

Gen. 27. 22 *Et accedo Jahakob ad Iitzchakus pater suus, & palpo is, & dico,* Vox Vox *sum Jahakobus, at manus sum manus Hesauus.*

Jer. 7. 34. *Ita facio & cesso ex civitas Jehuda & ex platea Hierosolyma* Vox *gaudium, &* Vox *lætitia,* Vox *sponsus, &* Vox *sponsa, nam vastatio sum hic terra.*

Vomit.		Vomitus.
The morſel which thou haſt eaten, thou ſhalt *Vomit* up, and loſe thy ſweet words.	Prov. 23. 8.	*Buccea qui comedere,* Evomo, *& corrumpere reſtuus amœniſſimus.*
As a dog returneth to his *Vomit*, ſo a fool returneth to his folly.	Prov. 26.11	*Ut canis redire ad* Vomitus *ſuus, ita ſtolidus iterare ſtultitia ſuus.*
Vulture.		Vultur.
There is a path which no fowl knoweth, and which the *Vultures* eye hath not ſeen.	Job 28. 7.	*Sum ſemita qui non noſco volucris, neque contueor oculus* Cornix.
There ſhall the great owl make her neſt, and lay and hatch, and gather under her ſhadow: there ſhall the *Vultures* alſo be gathered every one to her mate.	Iſai. 34.15	*Ibi nidificare merula, & pono quumque erumpo colligo ad umbra ſuus: tantum ibi congregari* Milvus *alter cum alter.*


Wafers
Wall
Warr
Washing
Watchman
Water
Wax
Woman
Wedding
Weeping
Window
Wolf
137

Wafers.

AND the house of Israel called the name of the bread Manna: and it was like coriander-seed, white; and the taste of it was like *Wafers* made with honey. Exod. 16.31

And out of the basket of unleavened bread that was before the Lord, Moses took one unleavened cake, and a cake of oyled bread, and one *Wafer*. Levit. 9. 26

Wall.

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the *Wall*. Gen. 49.22

The rich mans wealth is his strong city, and an high *Wall* in his own conceit. Prov. 18.11

The stone shall cry out of the *Wall*, and the beam out of the timber shall answer it. Hab. 2. 11

Lagana.

ET *vocare domus Israel nomen panis Manna; & sum quasi semen coriandrum albus, & ejus sapor sum velut* Epichytus *ex mel.*

Et de canistrum azymus qui sum coram Jehova, Mosche accipie collyra unus azymus & collyra panis cum oleum unctus, & Laganum *unus.*

Paries.

Ramus fœcundus sum Josephus, ramus fœcundus secus fons: duo ramus suus procedo ultra Murus.

Substantia dives sum urbs munitus is, & Murus *editus in cogitatio ipse.*

Lapis è Paries *exclamare, & nodus è lignum testificare iste.*

War.		Bellum.
God shall deliver thee in six troubles: yea in seven there shall no evil touch thee.	Job 5. 19.20	*In sex angustia liberare tu Deus; etiam in septem non attingo tu malum.*
In famine he shall redeem thee from death, and in *War* from the power of the sword.		*In fames redimo tu à mors, & in* Bellum *à manus armatus.*
Every purpose is established by Counsel; and with good advice make *War*.	Prov. 20.18	*Cogitatio in consilium confirmari, & prudens consilium gero* Bellum.
Washing.		Locio.
The Pharisees and all the Jews, except they wash their hands oft, eat not; holding the tradition of the elders.	Mark 7. 3,4	*Pharisæus & omnis Judæus nisi pugno lavo manus, non edo, tenens traditio senior.*
And when they come from the market, except they wash they eat not. And many other things there be, which they have received to hold, as the *Washing* of cups and pots, brazen vessels, and of tables.		*Et quum à forum venio, nisi lavare, non edo. Et alius multus sum qui accipio tenendus, nempe* Lotio *poculum & sextarius, & æramentum, & lectus.*

Watchman.		Speculator.
And David sat between the two gates; and the *Watchman* went up to the roof over the gate unto the wall, and lift up his eyes and looked, and behold a man running alone.	2 Sam. 18. 24. 25.	*Et consedeo David inter duo porta; & eo speculator in tectum porta ad murus, qui sublatus oculus suus, video quod ecce quidam accurro solus.*
And the *Watchman* cried, and told the king; and the king said, If he be alone, there is tidings in his Mouth; and he came apace, and drew near.		*Et inclamare* Speculator, *& indicare rex; & dico rex, si solus sum nuncius sum in os is: & indesinentur venio & appropinquare.*

Water.		Aqua.
The beginning of strife is as when one letteth out *Water*; therefore leave of contention.	Prov. 17. 14	*Caput contentio sum quum laxare aliquis* Aqua, *ideo contentio desertare.*
As in *Water* face answereth to face, so the heart of man to man.	Prov. 27. 19	*Ut in* Aqua *facies facies obversari, ita animus homo unus alter.*
Mine eye runneth down with *Water* because th comforter that should relieve my soul is far from me.	Lam. 1. 16.	*Ex oculus meus descendo* Aqua, *quia longe absum à ego consolator qui reficio ego.*

Wax.		Cera.
I am poured out like water, and all my bones are out of Joynt; my heart is like *Wax*, it is melted in the midst of my bowels.	Psalm 22.14	*Sicut aqua effundo, & disparare sui omnis os meus: sum cor meus similiꝫ* Cera *liquesco in viscus meus.*
The Hills melted like *Wax*, at the presence of the Lord, at the presence of the Lord of the whole earth.	Psalm 97. 5.	*Mons &* Cera *liquefio à presentia Jehova, à presentia Dominus totus terra.*
Woman.		Mulier.
By means of a whorish *Woman* a man is brought to a piece of bread: and the adulteress will hunt for the precious life.	Prov. 6. 26	*Propter* Mulier *meretrix, devenio homo usque ad frustum panis: & uxor vir junctus anima pretiosus venari.*
A vertuous *Woman* is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.	Prov. 12.4.	Uxor *strenuus corona sum maritus suus; sed tanquam putredo in os is sum is qui pudefacio.*
Who can find a vertuous *Woman*? for her price is far above rubies.	Prov. 31.10	Fœmina *strenuus quiꝫ invenio? longe supero enim carbunculus pretium is.*

Wedding

Wedding.		Nuptiæ.
Let your loins be girded about, and your lights burning.	Luke 21.35 36.	*Sum lumbus vester succinctus, & vester lucerna ardens.*
And ye your selves like men that wait for their Lord, when he will return from the *Wedding*, that when he commeth and knocketh, they may open unto him immediately.		*Et similis sum tu homo qui expectare quando Dominus suus regressurus sum à* Nuptiis, *ut quum venio ac pulsare, statim aperio is.*
Weeping.		Lugens.
Weeping may indure for a night, but joy cometh in the morning.	Psalm 30. 5.	*Vesper diversari* Fletus, *sed mane adsum cantus.*
My face is foul with *Weeping*: and on my eye-lids is the shadow of death.	Job 16.16	*Facies meus lutulentus efficior præ* Fletus: *& palpebra meus sum umbra letbalis.*
In the streets they shall gird themselves with sack-cloth: on the tops of their houses and in their streets, every one shall howl, *Weeping* abundantly.	Isa. 15. 3.	*In platea accingor cilicium: super tectum is, & in platea is quisque ejulare, descensurus cum* Fletus *suus.*

Window.

Window.		Feneſtra.
In Damaſcus the governour under Aretas the king, kept the city of the Damaſcens with a gariſon, deſirous to apprehend me.	2 Cor. 11.31. 33.	*Damaſcus Ethnarcha, nomen Aretas rex, præſidium teneo Damaſcenus urbs, cupiens ego prehendo.*
And through a *Window* in a basket was I let down by the wall, and eſcaped his hands.		*Et per* Feneſtria *in corbū, demittor per mœnia, & ū manus effugere.*
Wolf.		Lupus.
Benjamin ſhall raven as a *Wolf*: in the morning he ſhal devour the prey, and at night he ſhall divide the ſpoil.	Gen. 49.27.	*Benjamin* Lupus *qui diſcerpo : mane comedo præda, & ad veſpera divido ſpolium.*
The *Wolf* and the lamb ſhall feed together, and the lion ſhall eat ſtraw, like the bullock, and duſt ſhall be the ſerpents meat.	Iſa.65. 25.	Lupus *& agnus paſcor una, & leo ut bos comedo ſtramen, ſerpens autem pulvis ſum cibus.*
Beware of falſe prophets, which come to you in ſheeps clothing. but inwardly they are ravening *Wolves.*	Matth 7.15.	*Caveo à pſeudopropheta qui venio ad tu cum veſtimentum ovis, ſed intrinſecus ſum* Lupus *rapax.*

Yarn.


Yarne


Yoke


Young Ass


Young Bullock


Young Eagle


Young Pigeons


Young Ravens


Young Virgins


Youth


Youths

Yarn.

AND Solomon had horses brought out of Egypt, and linen *Yarn*; the kings merchants received the linen *Yarn* at a price.

Netum.

2 Cor. 1. 16. ET *vectigal equus ex Egyptus qui sum Schelomo, id est*, Netum, *mercator rex* Netum *accipio pro pretium.*

Yoke.

Come unto me all ye that labour and are heavy laden, and I will give you rest.

Matt. 11. 28 29. 30 *Venire ad ego omnis qui fatigare & oneratus, & ego facere ut requiesco.*

Take my *Yoke* upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls: For my *Yoke* is easy and my burthen is light.

Attollo Jugum *meus in tu, & disco à ego, mitis esse enim, & humilis cor: & invenio requies anima ve ster.*

Jugum *enim meus facilis sum & onus meus levis sum.*

Let as many Servants as are under the *Yoke*, count their own masters worthy of all honour, that the name of God and his Doctrine be not blasphemed.

1 Tim. 6. 1. *Quicunque sub* Jugum *sum servus, suus dominus omnis honor dignus duco ne Deus nomen & doctrina blasphemari.*

Young

Yong Asses.		Aselli.
The burthen of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper, and fiery flying serpent, they will carry their riches upon the shoulders of *Yong Asses*, & their treasures upon the bunches of camels, to a people that shall not profit them.	Isaiah 30.6.	*Onus jumentum australis, in terra oppressio & angustia, ex qui immanis juvenisque leo, vipera, & præster volans proditurus sum deporto humerus* Asinus *opes suus, & gibbus camelus thesaurus suus ad populus qui non prosum.*
And Jesus when he had found a *Young Ass*, sat thereon.	John 12.14.	*Et quum invenio Jesus* Asellus *insedeo is.*
Yong Bullocks.		Juvenci Subrumi.
And in the beginnings of your months, ye shall offer a burnt-offering unto the Lord, two *Yong Bullocks*, and one ram, seven lambs of the first year without spot.	Num. 28.11.	*Et in initium mensis vester, offero holocaustum Jehova,* Juvencus Subrumus *binis, & aries unus, agnus anniculus septeni integer.*

Yong

Yong Eagles.		Juvenes Aquilæ.
The eye that mocketh at his father, and despiseth to obey his Mother, the Ravens of the valley shall pick it out, and the *Yong Eagles* shall eat it.	Prov. 30.17	*Oculus qui subsanno pater, aut sperno obedientia mater, hic effodio corvus vallis, & comedio is* Juvenes Aquila.
Yong Pigeons.		Pullæ Columbæ.
If the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle doves, or of *Yong Pigeons.*	Levi. 1. 14.	*Sin autem ex aliquis volucris holocaustum oblatio suus offero Jehova, tum offerro è turtur aut è* Pullus Columba *oblatio suus.*
(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.)	Luke 2. 23, 24.	*Prout scriptus sum in lex Dominus, omnis masculus primogenitus, sanctus dominus vocatus sum.*
And to offer a sacrifice according to that which is said in the Law of the Lord, a pair of turtle doves, or two *Yong Pigeons.*		*Et ut dare oblatio secundus is qui dictus sum in lex Dominus, par turtur, aut duo* Pullus Columba.

Yong

Yong Ravens.		Pulli Corvorum.
Sing unto the Lord with thanksgiving, sing praise upon the harp unto our God.	Psalm 147. 7 8, 9.	*Acclamare Jehova gratiarum actio, psallo Deus noster cithara :*
Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains :		*Qui obtego cœlum nubes, quo comparo terra pluvia, qui facio ut profero mons fœnum.*
He giveth to the beast his food, and to the *Yong Ravens* which cry.		*Do jumentum cibus suus, &* Pullus Corvorum *qui crocitare.*
Yong Virgins.		Puellæ Virgines.
And they found among the inhabitants of JabeshGilead, four hundred *Yong Virgins* that had known no man by lying with any male : and they brought them to the camp to Shiloh, which is in the Land of Canaan.	Judg. 21. 12	*Et invenio ex habitabor Jabesch Gilhad, quadringenti* Puella Virgo *quæ non sum expertus vir concubitus mas, adduco que is Schiluntem ad castra qui sum in terra, Cenahan.*

Youth.

Youth.

And Saul said to David, Thou art not able to go against this Philistine, to fight with him: for thou art but a *Youth*, and he a man of war from his *Youth*. 1 Sam. 17.33

Rejoyce, O young man, in thy *Youth*; and let thy heart chear thee in the days of thy *Youth*, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into Judgment. Eccle. 11. 9

Youths.

At the window of my house, I looked through my casement, Prov. 7.6,7,

And beheld among the simple ones, I discerned among the *Youths* a young man void of understanding.

Puer.

Et dico Schaul David, Non prevaleo eundo ab Pelischthæus iste, pugno cum is: Puer *enim sum, & ipse vir bellicosus à* Pueritia *suus.*

Lætor juvenis in Juventa *tuus, & exhilaro tu animus tuus dies* Juventus *tuus, & pergo in via animus tuus, & aspectus oculus tuus: sed cognosco, ut propter omnis hic adduco tu Deus ipse in Judicium.*

Juvenes.

Per senestra domus meus, ex senestella prospicere,

Et video inter fatuus, animadverto inter filius, Puer *dementis.*


Zechariah
Zacheus
Zad- ok
Zilpah
Zimri
Zerah
Zephaniah
Zipporah
Zion
Zibah
Zoar
Zobah
150

Zechariah.

AND *Zechariah* the son of Meshelemiah, was Porter of the door of the tabernacle of the congregation. 1 Chr. 6. 21.

And Jehosaphat in the third year of his reign, sent to his princes, even to Benhail, and to Obadiah, and to *Zechariah*, and to Nathaneel, and to Michaiah, to teach in the cities of Judah. 2 Chr. 17. 7.

Zaccheus.

And Jesus entred and passed through Jericho: Luke 19. 1, 2, 3.

And behold, there was a man named *Zacheus*, which was the chief among the Publicans, and he was rich.

And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

Zecharia

ET Zecharia *filius Meschelemia janitor sum ostium ad tentorium conventus.*

Et Jehoschaphat annus tertius ex qui regno cœpit, mitto præfectus suus, cum Ben-chajil, & cum Hobadia, & cum Zecharia *& cum Nathaneel, & cum Micajah, ad doceo in civitas Jehuda.*

Zacchæus.

Jesus autem ingressus Jericho transire:

Et ecce quidam sum, nomen vocatus Zacchæus, *qui magister sum publicanus, & is dives sum.*

Studeo que video quis sum Jesus; nec possum præ turba, quia statura parvus sum.

Zadock.

And *Zadock* the son of Ahitub, and Ahimelech the son of Abiathar were the priests, and Serajah was the scribe. 2 Sam. 8.17.

And Shevah was scribe, and *Zadock* and Abiathar were the priests. 2 Sam 20.25

And Benaiah the son of Jehojada was over the host, and *Zadock* and Abiathar were the priests. 1 King 4. 4.

Zilpah.

And Laban gave unto his daughter Leah, *Zilpah* her maid for an handmaid. Gen. 29.24

When Leah saw that she had left bearing, she took *Zilpah* her maid and gave her to Jacob to wife. Gen. 30 9, 10.

And *Zilpah*, Leahs maid, bare Jacob a son

Tzadock.

Et Tzadock *filius Achitub, ac Achimelech filius Ebiathar sum sacerdos Seraja autem scriba.*

Et Scheja sum scriba: Tzadock, *vero & Ebiathar sacerdos.*

Et Benaja filius Jehojada prefectus militia sum Tzadock *vero & Ebiathar sacerdos.*

Zilpa.

Et do ille Laban Zilpa *ancilla suus ut sum Lea filia suus ancilla.*

Videns autem Lea. sui desisto pario, accipio Zilpa *ancilla suus, & do is Jahakob pro uxor.*

Pario que Zilpa *ancilla Lea, Jahakob filius.*

Zimri.

The name of the Israelite that was slain, even with the Midianitish woman, was *Zimri* the son of Salu, a prince of a chief house among the Simeonites.

Num. 25.14

Zimri.

Nomen Israelita ille, percussus qui percutiebat cum illa Midianitis fuit Zimri filius Sallu; Princeps paternus familiæ ex Schimmonita.

Zerah.

Asa had an army of men that bare targets and spears out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand, all these were mighty men of valour.

And there came out against them *Zerah* the Ethipian, with an host of a thousand thousand, and three hundred chariots, and came unto Mareshah.

Chr. 14.8,9

Zerach.

Fuit Asa copiæ ferens clipeus & spiculum; è Jehuda trecenti mille & è Benjamin ferens scutum & tendens arcus ducenti & octoginta mille omnis hic valens robur.

Et prodeo contra is, Zerach *Æthiops cum copiæ decies centies mille, & currus ter centies; venio que Marescha usque.*

Zephaniah.

And Zedekiah the King sent Jehucal the son of Shelemiah, and *Zephaniah*, the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the Lord our God for us.

Jer. 37. 3.

Tzephania.

Et mitto rex Tzidkijah, Jehucal filius Schelemia, & Tzephania filius Mahaseja sacerdos ad Jermeja prophetam, dicens, Orare nunc pro ego Jehova Deus nostr.

Zipporah.

And Moses was content to dwell with Jethro, and he gave Moses *Zipporah* his daughter.

Exod. 2, 21.

Tzippora.

Et acquiesco Moschè ut manire cum Jithro, & do Moschè Tzippora *filia suus.*

When Jethro the Priest of Midian, Moses father in law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt.

Exod. 18, 1, 2

Quum audio Jithro præses Midianita socer Moschè, quicunque facio Deus Moschè & Israel populus suus, educo Jehova Israel ex Ægyptus.

Then Jethro, Moses father in law, took *Zipporah* Moses wife after he had sent her back.

Tunc assumo Jithro socer Moschè, Tzippora *uxor Moschè postquam remitto ii.*

Zion.

Great is the Lord, and greatly to be praised in the City of our God, in the Mountain of his holiness.

Beautiful for situation, the joy of the whole earth is mount *Zion.*

Remember thy congregation which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed, this mount *Zion*, wherein thou hast dwelt.

Tzijon.

Psalm 48.1.2 *Magnus sum Jehova & laudatus valde, in civitas Deus noster, mons sanctitas is.*

Ornamentum tractus gaudium totus terra sum mons Tzijon.

Psalm 74. 2 *Recordari cœtus tuus tu acquiro antea: vendico tribus possessio tuus mons* Tzijon *hic sum in qui habitare.*

Ziba.

And there was of the house of Saul, a servant whose name was *Ziba*: and when they had called him unto David, the king said nnto him, Art thou *Ziba?* and he said, Thy servant is he.

And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him.

Tziba.

2 Sam. 9.23. *Et sum servus familia Schaul, nomen* Tziba, *& quum vocare is ad David, dico is rex, Tunc sum* Tziba? *& dico esse, Servus tuus.*

Et dico rex, An nullus amplius super sum familia Schaul, erga qui excerceo benignitas Deus?

Zoar.

And Lot went up out of Zoar, and dwelt in the mountain, and his two Daughters with him, for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.

Gen. 19.30

My heart shall cry out for Moab, his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up.

Isa. 15.5.

Zobah.

And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

2 Sam 8.5.

12 OC 65

THE END.

Tzoar.

Et ascendo Lot Tzoar *consedeo que in mons, & duo filia is cum is (metuo enim habito* Tzoar*) & consedeo in spelunca ipse cum duo filia suus.*

Animus meus Moabus inclamare, clausura is, Tzoar *usque quasi vitula trimus: quoniam per clivus Luchith cum fletus ascendo.*

Tzoba.

Et quum venio Syrus Damascenus ad juvo Hadadhezer rex Tzoba, *percutio David è Syrus viginti duo mille vir.*

FINIS.

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